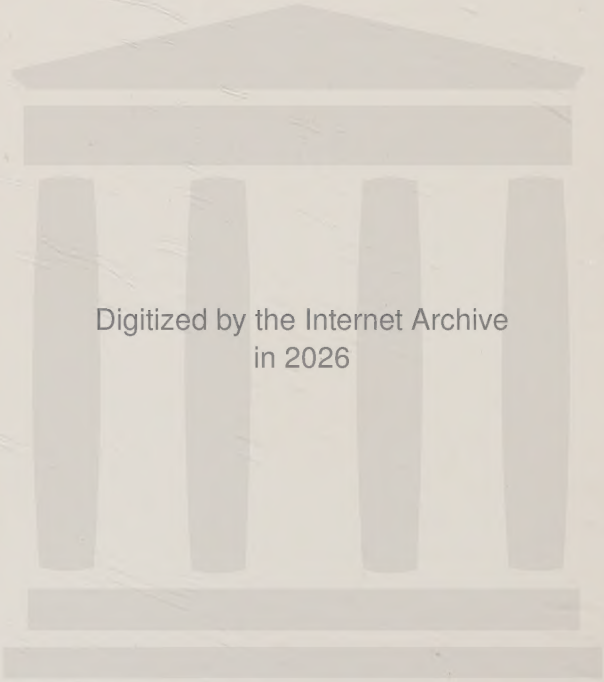
RIGHT AND WRONG AFTER THE WAR

BY

BERNARD IDDINGS BELL



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RIGHT AND WRONG AFTER THE WAR

AN ELEMENTARY CONSIDERATION
OF CHRISTIAN MORALS IN THE LIGHT OF
MODERN SOCIAL PROBLEMS

BY

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BOSTON AND NEW YORK
HOUGHTON MIFFLIN COMPANY
The Riverside Press Cambridge
1918

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Published May 1918

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TO MY FATHER

CHARLES WRIGHT BELL

THIS BOOK IS AFFECTIONATELY DEDICATED

PREFACE

THE chapters of this book were originally lectures delivered at the 1917 Conference for Church Workers at the Episcopal Theological School in Cambridge, Massachusetts. At the request of a number of the members of my class, men and women keenly interested in religion and in our modern social life, as it is and as it is to be, I have prepared them for publication.

It is to be hoped that no one will suppose them to be presented as final conclusions, dogmatically stated. He would be a madman, indeed, who thought that he had either the authority or the ability to tell the Christian world just how, in these times of flux and confusion, it ought to be applying the principles of Chris-

tian ethics to that way of living which is in process of becoming. He would, however, be a blind man who did not see that the old ways of teaching ethics to Christian people and the old ways of comprehending ethics by those people are no longer vital. It is the part of wisdom that each of us should seek for himself to apply Christian moral principles to the new problems of living, and that he should be willing to offer his tentative conclusions for criticism by his fellows and assistance to his fellows. Only after many have done this can the Church as a whole, roused to the importance of the task, be enabled corporately to teach the men of the new age how they may follow Jesus in their day. It is this preliminary sort of thing which I have endeavored to do in this book.

Its only values, therefore, will be in

the revelation of how one priest's mind has reacted in the face of the necessity of teaching the old morality in the terms of the new life, and in the stimulation of the thought of the reader along this line.

It would be futile to claim originality for much that is herein contained. There has been no conscious plagiarizing, but much has been absorbed from many books and from conversations with people whose expert knowledge of various phases of the problem I have gladly drunk up, in so far as I have been able to do so. To all who have taught me, I hereby express my appreciation. Especially do I wish to thank the members of my class at Cambridge for their kindly and illuminating criticism of many of the positions I have taken.

BERNARD IDDINGS BELL

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RIGHT AND WRONG AFTER THE WAR

CHAPTER I

THE PROBLEM OF RESTATEMENT

Therefore every scribe who hath been made a disciple to the kingdom is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

ST. MATTHEW, 13 : 52

1

To many people the advocate of a restatement of Christian ethics appears as one who would reject the ancient faith for some modern substitute. This is due to a common confusion in thought, by which being good and being religious are supposed to be two names for the same thing. Religion and ethics are not, in fact, identical. Their relationship to one another is that of antecedent and

consequent. No religion has ever been merely a collection of rules about being good. The essence of religion is a mystical contact with a supernatural Being, by which worshippers gain the courage and the grit necessary to live up to some system of ethics which has come into being as the result, largely, of economic and social necessities. The fruit of a religion is a certain type of life.

Despite occasional persons and periods in religious development which may seem to say otherwise, mankind has known from the beginning — pagan and Christian alike — that men attain salvation from failure in human life by their conduct. It is a safe rule of thumb that in any people he is esteemed good who so lives as to advance the welfare of the social group of which he is a member; he is esteemed bad whose conduct

is that of one who prostitutes the common weal to his own advantage. The purpose of religion in any social group, from the tiny clan to the international brotherhood, is to give to men supernatural sanction for and supernatural power toward fulfilling a code of ethics based upon the social welfare of the group.

Consequently, it seems plain that social changes need involve a change in theology and in religious activities only if the new conditions are inconsistent with the character of the old divinities. If the gods of a people's devotion are sufficiently sublime to be capable of inspiring and invigorating a moral code suitable for the new day, there need be no change in religion, even though the minutiæ of ethics be changed almost past recognition.

It is not a transformation of religion that this book is talking about when it advocates, indeed states the inevitable necessity of, a restatement of Christian ethics. To this author there seems no necessity for a new divinity, for the simple reason that the Christian God, Jesus Christ, is a Deity the character of whom is so sublime as to make Him the unimprovable Patron of an ethical system, not merely adequate to the new and socialized era into which we are entering, but also adequate to any system of human living possible for the mind of man to imagine as existing on this earth.

The Christian religion does not, cannot, change in any essential particular, because it is the means of coming into contact with this incomparably good Deity, Jesus Christ, who, because of His

moral perfection, is the same yesterday, to-day, and forever. It cannot change because its look is not manward but Godward, to Him than whom in human terms man cannot conceive a more perfect One.

It may be objected, however, that religion must change for all that, because, although the God Jesus is beyond improvement, man the worshipper does change very much indeed from age to age. This is not as true an objection as it might at first appear. Man, after all, varies but little as the ages come and go. The differences are accidental, not essential. We may not carry food from dish to mouth on knife blades, as did George Washington and John Adams; we wear neither knee-breeches nor powdered wigs; when we get fevers we are inoculated instead of bled; we write our *s*'s

above the line and not below it; we talk in the patois of biology and psychology instead of in the argot of Deism and the French Revolution; but after all, they and we are little different in things fundamental. The same passions rule us; the same needs and hungers impel us; the same sort of mental and physical equipment expresses itself in us as expressed itself in them. The great moving forces of human life are one, in all ages. The species does not gradually evolve into a species of supermen. If Jesus is a Deity who cannot be surpassed, and if mankind remains essentially the same, it will easily be seen that religion need not, cannot change. The inner experience of men meeting Christ to-day is exactly that of the men who found Christ in the days of the catacombs.

II

Nor, by advocating a readjustment of Christian morals, can a right-thinking person mean any change in the fundamental principle of Christ's teaching to men, namely, that man attains unto salvation only through sacrifice. The Golden Rule is not the essence of Christian ethics. A better expression of it in brief is this: "He who would save his own life shall lose it; but he who loses his life shall find it." In any system of ethics which can under the broadest interpretation be called Christian, this fundamental law of salvation through sacrifice must be the thing which unifies it all, the thing which is being expressed. It must not be obscured into salvation through ceremonial, or salvation through intellectual acceptance of dogma, or salvation through mere good works. It is

beneath each of these, and greater than any of them. All right Christian ceremonial is an attempt to figure salvation by sacrifice; the sole possible use of intellectually accepting Christ by faith is to put one's will atune with Him who impels mankind toward sacrifice; the only works that are good in reality are those proceeding from a will to sacrifice.

This fundamental soteriological principle is symbolized in the Holy Cross, which even downright and post-liberal persons like Mr. H. G. Wells cannot understand. Jesus' prescription for conduct is this, "He who would come after Me, let him take up his cross and follow Me." Much twaddle has been talked about "bearing one's cross." Almost every sort of unavoidable affliction has been spoken of by spiritual ignoramuses as being some one or other's "cross in life." The

whole meaning of Christ's cross is lost unless one remembers that He did not *have* to bear it, but that He *chose* to bear it, at great cost to Himself, because He loved human folks. No man can be said to be bearing his cross after Christ unless he *deliberately* and *voluntarily* endures deprivation, labor, pain, suffering, *which he might have escaped*, but which he took upon him because he loved the brethren.

The desire so to sacrifice one's self is the Christian virtue of *caritas* or *love*. To Jesus and His early interpreters, back of all Christian morality was this love. To Him and to them all the possible law and all the possible prophecy were summed up in the two commandments, "Thou shalt love God," and "Thou shalt love thy neighbor." All Christian conduct is but the application of the desire to put one's self out for God and man — to put one's

self out of one's mind as an end to be served, and to put them in in one's stead. The failure to live so is sin and cuts us off from God. The endeavoring so to live is the process of salvation.

This principle cannot be omitted or slurred in any moral system calling itself Christian.

It is, however, not only possible but necessary to vary the application of this basic principle to the actual problems of our lives. As these problems change, so in details must our ethical code change also. Things judged morally defensible in one generation may be grievous sins in a succeeding generation. Conduct esteemed vicious in one age may be seen to further high moral goods in another age. For example, Sts. Chrysostom and Ambrose — to take only two of a multitude — denounced all taking of interest on

money as a heinous violation of the commandment against theft, sufficiently grave to justify formal excommunication of an offender. Yet these last months it has been a common thing to hear clergy urging their people as a moral duty to invest their money in the Liberty Loan, at four per cent. Other vivid variations of teaching may be found regarding sex morality and the marriage relationship. Developing types of culture, changing economic systems, the social desirability of stimulating or restraining certain natural impulses of human nature varying from time to time, — all these change ethical teaching among Christians from age to age.[1]

[1] At a recent Church congress a woman who teaches in one of our great colleges visited a fort with a number of the clergy. She looked at the great guns with a pacifist's dislike, and finally said, "I wonder what the Apostles would have said at the sight of those guns." Thereupon one of the clergy promptly rejoined, "They would have said nothing

III

It is hardly more than a truism to say that in our day society is being rapidly metamorphosed, that a new era in matters civic, industrial, and social is rapidly emerging from the worn-out remnants of an age which has seen great days and great achievements and then been outworn. The day that is dying is the day of individualism, of commercialism, of competition. It succeeded the feudal period some three and a half centuries ago. It reached senility about the beginning of the present century, and the Great War is now digging its grave. The new

of any particular importance." The professor was much shocked ; but the answer was profoundly true. The sociology of the Apostles is, fortunately, not binding upon the Church. As a theologian, for instance, St. Paul is an immortal leader. A good part of his sociology, including his solemn pronouncements about the proper place of women in the world, to-day is simply bosh.

day is apparently to be a day of increasing coöperation, socialization, collectivism. As it dawns we are seeing more and more clearly that the individual is primarily a social creature.

Of course, even in the most individualistic days, we never quite forgot that he was such a creature; but for a considerable number of decades and even generations that has not seemed to us the thing of primary importance about him. He has been an individual first and a member of the social organism second. The trend of things nowadays is to consider him first as a social coöperator and only secondarily as an individual.

This trend, which we may or may not like, is manifested in all phases of life. We see it in modern industry and business, with its trend, so utterly independent of hysterical and theoretical oppo-

sition, toward combination, coöperation, and coördination of specialized and dependent individuals into one whole. We find it in modern law, where the right of the whole group to regulate, limit, and even abolish the privileges of individuals is increasingly acknowledged. It is apparent in contemporary education, which is far less concerned than pedagogy used to be with producing self-sufficient and rounded individuals, and much more occupied with developing specially skilled coöperators in a whole much greater than any individual. Modern medicine exhibits the same tendency when it concerns itself more and more with prevention of disease, instead of stressing the cure of individual sufferers merely. In modern criminology retribution has given place as the motive for punishment to education and social restoration of the crimi-

nal. Modern charity refuses to be longer content with relieving sporadic instances of poverty, and more and more insists — often to the grave discomfiture of its largest supporters — upon trying to cure the social cancers of which individual cases of want are usually only manifesting sores.

Of course the enthusiasts in all these lines of activity go to extremes. Sometimes we feel there is danger that the individual shall be even more forgotten to-morrow than the social group was yesterday. However, discounting the extravagances of extremists, it nevertheless remains as plain as the nose on Savonarola's face that within the last fifty years or so, in every phase of life and thought, we have turned to the right-about-face from the position taken by our ancestors as to the relative im-

portance of the individual and the social organism. We had made great progress in this process of turning round and starting the other way even before the days of the great World War.

Now, urging along at breakneck speed a development which was already coming faster than we were ready to meet it with Christian moral influences and restraints, comes the international conflict. The war is socializing things and thoughts with the speed of a prestidigitator. Surtaxes on incomes and profits, prohibitions of speculations hitherto considered legitimate, appointments of food dictators, selective conscription of our manhood, commissions for the settlement of labor disputes, maximum and minimum prices publicly regulated, — these and similar things come along and we accept them without question, often

little realizing the mighty social changes of which they are indices. When we consider what the war has done to the life of the European combatants, we can easily perceive what it is in process of doing to us. What otherwise might have been the social progress of a century is being crowded into a half-decade.

All this readjustment is furnishing a challenge to the Church and to Church people unequalled since the challenge which issued from the social and industrial readjustments of the latest previous stress period in the development of the world, that great period when the rise of the merchant classes to power upon the ruins of feudalism brought in the era of unrestrained commercial individualism — the period of stress which in realms secular produced capitalism and in realms religious projected Protestantism. Just

as that age and its developing needs cried out for a new Christian ethics, so does ours cry out. Feudal ethics passed with feudalism. Capitalistic ethics are passing with capitalism. Collectivist ethics must come in with the coming collectivism. Christian Churchmen must perceive and preach the relationship of their Deity and His fundamental moral principle to the collectivist régime or else deprive the new age of the sanction and inspiring power which is in Jesus. They must preach Jesus in the terms of the new day or else perish as a moral influence from the earth.

This is the greatest of all the great problems confronting the Church today. The interest of the people is not in new theologies, not in a new statement of the mystical essence of devotion. Popular indifference to Christian-

ity is not explainable by a lack of new and novel dogmas. No one is interested particularly in the subtleties of modernism or in the ingenious theories of the higher critics of the Bible — no one except a tiny group of intellectuals whose intellectualism in these virile days has already the fragile beauty of old lace laid away in lavender. The great masses of folks do not fault the Church for its old concepts of God. Billy Sunday, the world's most popular evangelist to-day, has not found that ignorance of higher criticism or belief in the ancient formularies has decreased his power with the souls of common people, or of uncommon people either, for that matter. Probably more people have found spiritual meat in the writings of Mr. H. G. Wells than in any other books since the war broke out, and yet Mr. Wells's

"finite God" is nothing on earth but the old-fashioned God Incarnate, Jesus Christ. He thinks he is reacting from Nicene and Catholic theology, but what he has really rejected is the liberal and neo-Protestant caricatures of Christianity which have sought to wash the supernatural out of God these many years.

The fault that is really found with the Church, the reason for its being increasingly neglected, is that it fails to show men the relationship of Jesus Christ to their actual problems and their daily lives. Great sins and selfishness it fails to rebuke in Jesus' name, merely because those particular sins and selfishness are of a newly developed sort. It denounces, on the other hand, things which once were very harmful socially, but are of no great harm to-day. The masses have become partly convinced

that the Church is afraid to teach morals vitally for fear she may lose her endowments and the support of those who have wealth, and partly convinced that Christian ethics is irrevocably tied up with a sort of life that is passing. When the Church begins to preach Jesus, not speculating about Him, but accepting Him as her God without question or theorizing, connecting Him up as the sanction and the inspirer of certain attitudes toward vital problems of the new age, then and not till then will she recover her place in the affections and devotion of the people. Her weakness lies, not in her antiquated theology, but in her antiquated morality.

The one thing of importance is that Churchmen should perceive, and then help others to perceive, how the glory and power that is in Jesus may be ap-

plied to life among us, how we are to transmute the vision gained from the Crucified, the vision of the undying nobility of sacrifice, the perception of the glory of the Cross, into such deeds as shall make Christian people everywhere supremely servants of salvation, bringers-in of justice, exhibitors of love, forerunners of the Kingdom of God. If the Church is to give this aid she must be up and about her business, seeking to understand the newer concepts of life about her, and preaching the Cross as one who brings out of her treasury things in essence as old as God, but in their application as new as the raw and unformed life about us. To do this is to reinterpret Christian morals to a codeless age. To do this is the highest form of Christian social service.

CHAPTER II

PROBLEMS CONNECTED WITH THE HUNGER URGE

Much food is in the tilled land for the poor,
But there is that is destroyed by reason of injustice.

PROVERBS, 13 : 23

It is an established principle of sociology that the two great needs which impel mankind to most of its actions and which determine most of its institutions are the same two primary needs which impel toward action and evolution all living creatures, the need for food and the desire for sex expression. He who would in any age understand life about him can arrive at a quick and adequate perception of it in no way more quickly than by examining just how the satisfaction of these two needs is being pro-

vided for or kept away from the masses of the people. The food need is behind that which we know in social science as property. The sex need is back of that which we call the family. Of course the two are inextricably bound up together. The desire for food hinders natural family development. The desire for sex expression complicates the problem of providing food.

It is, however, possible to examine them separately with some illuminating results. We shall endeavor to do so in this and the following chapter. Our method shall be to ask a question, answer it as well as we can, and then formulate a thesis as to the application of Christian ethics to the situation and the Church's proper attitude toward it. With these theses the reader may or may not find himself in agreement.

That matters little, however. Consideration of the problems involved, rather than final solution of them, is the need for Churchmen in this present day.

I. IS POVERTY INCREASING?

Poverty is, and has been for a number of years, rapidly increasing among us. Only recently a report issued by the Department of Labor, widely circulated in the daily press, said what many another bulletin and book has said these many years, namely, that although in the past ten years we have had unprecedented prosperity, — a prosperity unnaturally stimulated by our war manufactures, but nevertheless real, — and although wages in dollars and cents have risen quite considerably, yet the cost of living has mounted so rapidly that even with the increased wage the

average worker is able to buy less than he was able to purchase with his lesser pay ten years ago. In other words, in the last decade, when wages are measured in purchasing power it is seen that they have decreased. Robert Hunter, in his book called "Poverty," Professor Edwards, of the University of Wisconsin, Frank Streightoff, in his Hart, Schaffner & Marx prize essay entitled "The Standard of Living among the Industrial People of America," are only examples of many conservative observers of the trend of things who have said, and proved, that in America to-day at least a tenth of the population lives below the minimum decency wage level, and that the proportion is increasing. The observation of the casual onlooker will corroborate their conclusions, for it is a commonplace to say that the cost

of living has risen these late years much faster than salaries and wages.

This is, of course, a truism. It is not realized by so many people, though, that there is less and less opportunity among us for those dissatisfied with their condition to pull up stakes and go on to new and greater opportunities elsewhere. The existence of this opportunity long blinded Americans to their actual economic and social deterioration. The great West, with rewards for the adventurous and the industrious, is no longer a vast open territory. Some free land remains, but it is for the most part neither good land nor accessible land, and altogether it is not in acreage very vast compared to our population in more congested sections of the country. It was the great, boundless, fertile acres of the West which both made America a haven for

the peoples of the world and also hindered any adequate grappling with our social problems. Our people have prospered unbelievably, but not because our institutions were especially fine, our justice even, or our industrial democracy vital and more than a thing of paper profession. It was due rather to our mighty undeveloped resources. Nowadays, however, the American social system and its defects in distributing wealth must be faced. The poor can no longer obey Mr. Greeley's precept and "go West." In the sense he used the word there is no West. The poor man and the young man must for the most part stay where they are, or move to some place nearly the exact counterpart of the place they move from, so far as opportunity for increased prosperity goes. If the poor are not to get con-

stantly poorer, we shall be obliged to change some things concerned with distribution of wealth very radically. It is most disconcerting to feel that one out of every ten people in the United States is living in poverty, hopeless poverty, below a decency income figure, below a minimum efficiency mark. It is intolerable that the proportion should be permitted to grow any larger or even to remain for long as large as it is.

Is not the first duty of the Church and her people in the face of this fact to obey St. Paul's injunction and "remember the poor," assuming in the doing so that the Apostle was speaking not euphemistically but literally, — assuming that he did not advise that we should merely dole out to them donations, but that we should never let them get off our mind?

When Christians eat good meals,

cleanly prepared and served, they must remember the poor and say to themselves, "One person in ten in my country can never enjoy meals like these." As we read noble books, hear great singers, enjoy the drama, are stimulated by lectures and by converse with cultured people in beautiful homes and clubs, we must remember the poor and say, "One in ten in this land is forever barred from all this. Between these things and them is fixed a great gulf, for them impassable." As we send our sons and daughters to higher schools of learning, we must remember the poor and remind ourselves that thousands of loving parents, with children as clever, it may be more clever, each year are forced to withdraw those children from school and send them all too early into the blind-alley jobs which will crush their spirits and enervate their

brains. We must remember the poor, think of their poverty, be continually distressed by it, be unhappy because of it.

It surely is a part of the Church's business to keep the fact of poverty before her people. She should help them to remember, — not merely by urging us sentimentally and gushingly and superficially to give of our superfluity to the pastor's discretionary fund or to this, that, or the other charitable organization, not one of which can do more than palliate a few of the external manifestations of poverty, — but by showing us constantly the bleak and discouraging facts in the case. In doing so she will not make us comfortable. Mr. Brand Whitlock once said that the man or woman who had looked American civilization in the face could never have any more peace of mind. It will not give us

much of contented security. When Jesus told His followers that He came to give peace "not as the world gives it," is it not possible that He meant that, whereas the worldly try to assist us to peace of mind personally while socially there is no peace, He gives His peace only to those who are forever fighting, as with a sword, for social peace first? His peace comes not by forgetting. His peace comes from remembering so hard that the remembrance breaks down the wall of selfishness between man and men, and therefore between man and God.

Thesis: It is a part of the moral duty of Christians and their Church to insist upon every one's facing the facts of poverty squarely and unblinkingly, to insist that only those who do their best to remedy the pathetic situation are worthy of comradeship with Jesus, who is Himself the brother, and

insists on our being each the brother of every human being.

II. IS POVERTY THE RESULT OF SIN?

A certain clergyman told him who pens these lines, not long ago, that he had never known any one to be in poverty who did not deserve to be. This man was no young fledgling, fresh from the seminary. He was the pastor of a church of over one thousand communicant members. He had the responsibility of supervising the religious education of over three hundred children. He had what was considered the third best parish in his diocese. And the influence upon thought which he exercised is plain from the remark of perhaps the keenest and sanest and most highly esteemed publicist of his State who remarked: "I hear you have been over to see the Reverend Dr.

Blank. Is n't he the dearest old ass you ever met?"

It is hard to see how there can be people to-day blind enough to hold to Dr. Blank's opinion as to the cause of poverty. There are, however, a good many still to be found in responsible positions in the Church, who maintain that each case of poverty is really the result of the poor man's mistakes and sins; and there are many who do not say it merely because it seems to them a truism unnecessary of statement.

In this plain, old-fashioned sense that the poor are poor because they deserve to be, all modern knowledge, all contemporary vision, denies the validity of the position taken. Any one with eyes open to see facts knows among his own friends able men who cannot make enough to live decently, and inefficients and incompe-

tents who have a surplus of this world's goods; people who have souls honorable and beautiful who starve, while others, rascals fit for hell, hold places of power and plenty. The Psalmist who wrote that he never saw the righteous forsaken nor his seed begging their bread was, as has been well said, a man of very limited observation; but we all bow respectfully to the wisdom of the other Psalmist who looked on life and cried: "It is these, the ungodly, who prosper in the world, and have riches in their possession. Then sought I to understand this, but it was too much for me until I went unto the altar of God. Then understood I the end of these men." (Psalm 73.) Save in exceptional cases, the poor owe not their poverty to their own wickedness. The drunkard and the wastrel are not always poor. One of the richest men this

writer knows is a half-imbecilic degenerate, whose father and grandfather were rich degenerates before him.

Poverty is, however, the result of sin, in another and a truer sense. It is the result of injustice in distributing the fruits of the earth and of labor. It is the result of social maladjustments which need not be. Part of these are due to the deliberate wickedness of a few men. Most of them are due to the avoidable stupidities of all of us. In the selfishness and wickedness which are deliberate, some of us share; in this stupidity, almost all of us share. Stupidity unrelieved because of inertia, as ours is, is sin. It is our sin, then, our common sin, which produces the major part of the poverty of the world.

The Church may well proclaim that poverty results from sin, but let her re-

member that the sin is not the sin of the poor man alone, but the selfishness and careless stupidity of all of us alike.

Thesis: The Church should teach that as long as any person is selfishly opposing, or through indifference preventing, such readjustments in our social and economic system as will remove from all men the burden and the threat of poverty, he is a sinner unrepentant, a violator of the fundamental law of God; and that as long as any person neglects to inform himself, his children, and his dependents of the facts about inequity in our social organism, or fails to urge action upon the basis of such information when received, he is of those who contend for God with stupidity if not with treachery; and that it is almost wholly due to our common inertia and selfishness that poverty remains a thing possible among us.

III. WHAT IS THE MALADJUSTMENT WHICH PRODUCES POVERTY?

The maladjustment which causes poverty is to be found in the arrangement we have made for distributing the products of land and labor.

There is little defect in our methods of production to-day. Except in times of war, when the world with ghastly wantonness destroys wealth by the millions of dollars' worth each day, there is little demand now, as there was only a few decades ago, for more production. Our inventions of the last half-century have disproved the common statement of the older political economists that because of the niggardly reluctance of Nature there will always be great masses of people who must suffer and even perish for lack of sustenance. As long as this was true the chief demand made upon

Christians was that they should share with their necessarily starving brethren. It is no longer true. From a period of deficit, as Professor Patton has clearly shown in his "New Basis of Civilization," we have passed to a period of surplus. Instead of having too little to go around, we have more than we need. It ought to be plain to the observant Christian, therefore, that the problem of poverty is no longer one of lack of wealth, but one rather of inequitable distribution of our surplus.

As things are now arranged, to speak plainly, the surplus wealth of the world is being obtained by the few who have managed, by luck, by inheritance, by control of machinery, or by privilege in land, to get not merely what they themselves have earned and deserved from society, but also much that they have not

earned and which they have not deserved, so that the many, who are getting only what they earn, or less than what they earn, have still in these times of plenty not enough to live on.

Speaking in no technical terms, but using words in their popular meaning, what is the real value of any commodity? Obviously the cost of getting it out of the ground, labored over to make it fit for human use, and transported to the consumer. The value of all commodities in the aggregate is the cost of getting them all out of the ground, all labored over, and all transported. If all people were paid only for the share they have borne, directly or indirectly, by brain-work or brawn-work, in these various services, there would be little or no poverty anywhere. We pay, however, wealth to people who do not, directly or indi-

rectly, by brain or brawn, contribute anything to any one of these three forms of service. Some of these we pay in rent, some in profits on invested capital. Every time, for instance, that the consumer buys a pair of shoes he not only pays the actual cost of raising, laboring over, and transporting to him those leather foot-coverings, but also several rents and several profits on investments, each of which goes to some one who has not done in return for it any real service. The difference between what it costs society to make things and the price that the consumer pays for them has often been called the "surplus value" of those commodities. This surplus value mostly goes to investors, who are thus supported by society. Society must make enough wealth to supply itself and furnish large sums as well to a *rentier* class. The sup-

port of this *rentier* class is what makes possible the over-fed few and the still under-fed many.

The economic and social problem of our age, the unsolved problem which is back of nine tenths of our unrest industrially, the problem which must be solved somehow if undeserved poverty is to be lifted from the shoulders of millions of human beings, is the problem of how to socialize the surplus value, how to get it out of the hands of the investors into the hands of the producers.

An understanding of this is necessary for the comprehension of the significant social movements of our time. Every labor struggle, every strike, every lock-out, every labor-union, every Socialist platform and agitation, every profit-sharing plan, every bit of social insurance, are but aspects, from one angle or

another, of the great struggle between those who seek to advance the profits of the investor and those who seek to socialize those profits. Indeed, even the present World War was in its beginning a conflict between investors, competing for world opportunities to get, in the far-flung fields of foreign exploitation, profits such as an awakened public sentiment would no longer permit them to obtain at home. Thus arise all imperialisms; and it was imperialistic greed which caused the war.

Everywhere we see evidences that by increasing masses of our people investment for profit is looked upon with grave suspicion, as a thing demanding rigid regulation at least and sometimes prohibition. This fast-emerging conviction that rent and interest must be more and more curbed and surplus value be more

and more socialized, either through income and inheritance and profit taxes, or through increases in wages so made that the employer cannot pass the increased cost on to the consumer, or through maximum-minimum regulation of prices under State control, has received a tremendous impetus from the necessities of the war. There emerges a very profound conviction that since the men who are doing the fighting are offering their lives, it is most unjust to make their folks at home bear the brunt of the financial burden, too, in increased cost of living. *The price of the war must be paid out of profits.* This determination is slowly coming from across the water to us of America.

From causes independent of the war, but aided by war needs, too, profits are become suspect. Even the most conserv-

ative of the workers are no longer using the old slogan of the American Federation of Labor, "A fair day's pay for a fair day's work," but rather the new slogan, "We want the profits of the business diverted into our hands."

It should be remembered that all this is not theory, but fact. It is not Marxian Socialism, or the Single-Tax, or Syndicalism, or any other "ism" that we are speaking about. It is a thing in actual being, this growing popular disposition to decrease profits and socialize surplus values. In the face of this fact, it is high time that the Church reëxamine and possibly restate her teachings about the morals involved in rent and interest holdings.

In this connection the first and most obvious thing to say is that according to all Christian teaching, — according to

the law of love, — all property regulations and privileges exist for persons and their good, and not the other way about. To love God and to love our neighbor sums up the moral code. We are nowhere taught that stocks and bonds and houses and lands are sacrosanct. Such things are to be used as means toward loving God and man. All property is owned by, all wealth presented by God to, the human race as a whole. With God is no respect of persons. The only rational basis, under the Christian dispensation, under which a man may hold any property whatsoever is as a trust to be administered for the profit of its real owners, namely, all his brethren. To say this much is to say nothing new. No reputable Christian moralist has ever for a single moment taught anything else.

The question therefore arises, and has ever arisen, whether or not an individual who holds wealth has a right to rent it out for others to use, demanding from those others a fee in the shape of rent or interest. Is such a practice right and proper, or is it a gross abuse of trust? This question the Church cannot dodge and retain the respect of the people.

For fifteen hundred years or thereabouts the Church answered this question in the negative, saying that to lend wealth on interest was a sin under the commandment forbidding theft. In the Old Dispensation it had been forbidden to a Jew to lend wealth for interest to a brother Jew. The Christian Church simply continued this teaching. It seems that John Calvin was the first Christian moralist who ever countenanced unreservedly the taking of interest on money.

Even in Shakespeare's time the practice was considered disgraceful. To us Shylock is a pathetic figure. To an Elizabethan audience he was execrable because he loaned money on interest. That a man should have saved up or otherwise acquired wealth was thought to be no crime; but that he should demand pay for the use of it was unforgivable in any Christian for many a long century.

Then the social change of the fifteenth and sixteenth centuries came. What the world needed above all else was increased production of goods. To get it society found it necessary to offer as a bait the privilege to the saver of investing his surplus for interest and so living off society without labor. This bait, being a social necessity, it was right and proper for the Church to encourage. This she did by removing the ban

on rent and interest. Increasingly the Christian moralists let down the bars.

It should be remembered, however, that for the greater part of her history the Church has prohibited the practice, and that her reason for changing her teaching is only, as all Christian moralists agree, the necessity for the time being of encouraging saving and stimulating production.

At the present time, when the tendency of society is evidently to withdraw more and more the interest-taking privilege which once it so freely bestowed, what is the Church to say? Is she to be permitted to act as conservator and defender, on the ground of unchanging morals, of rights which for most of her career she has said it was sinful to exercise? Is she to be, or even to appear to be, the ally of those profit-takers who

are already struggling, and will doubtless increasingly struggle, to stem the popular determination to restrict, and possibly eventually to destroy, their privileges? She will not permit herself to be so used if she is as wise in the present as she has been in the past.

Thesis: The Church's teaching about property in the present situation ought to be something like this: All property is given of God to the entire human race. Rights to private property are not rights proceeding from God, but are delegated to private holders by the social group. The group may give and take away these rights as it deems wise. Whatever may happen to be the private property regulations of society in this or any other age, it is the duty of every Christian to hold what property may be delegated to him as a trust for others and not as a source of private privilege and immunity from labor. It

is further the duty of every Christian quickly and gladly to accommodate himself to what is now or what shall come to be in the future the public will concerning how that wealth he holds is to be employed. Last of all, every Christian should recognize that rents and profits must be reduced at least to the point which will enable such recompense of all who labor as will give them opportunity for a full human life, physically, mentally, and spiritually.

IV. WHAT SHOULD BE THE CHURCH'S MESSAGE TO THE RICH TO-DAY?

The thesis above stated ought to be taught to every man, rich and poor, within the Church, for the iniquity of rent and interest, in so far as they involve iniquity, is to be blamed not upon the wealthy alone, but upon all who would enjoy, if they could manage to

gain them, special privileges and exemptions from that toil which is the common lot of man.

A second message which in the interim the Church should preach especially to the rich man is the urging of voluntary poverty, not as a beautiful excrescence upon the Christian life, but as an integral part of it. It ought to be pointed out to him in no uncertain manner that his luxuries, his grand houses, his motors of super-power, his yachts, his country places, his reserved pews in the choice parts of the church, his liveried servants, his gorgeous entertainments, his pomp and ceremony, are simple but patent evidences to all the world that his religion amounts to very little. It is inconceivable that Christ could, in a world filled with suffering and misery and want, live blatantly and contentedly

in modern luxury. In the eyes of the world one of the greatest evidences of the futility of the Church is the worldliness of those Church people who because of the way they misuse their wealth are conspicuous before men. In plain, loving terms the Church ought to be showing these people how they make themselves despised and cause Christ to be mocked.

Thesis: The rich should be frequently and earnestly admonished by the Church that they must either divest themselves of luxury and extravagance or live in imminent danger of losing their own souls, as those who profess with their lips to serve Jesus while honoring Him not with their substance.

The third thing which the rich ought to have preached to them is that one cannot do one's duty by substituting

charitable doles for social justice. To help those who are in need is noble, but to give little dribbles of water to a man condemned to die of thirst, or to oil the aching limbs of one upon the rack the while the screws are turned ever tighter, is cruel, exasperating, and a travesty upon the sacred name of charity.

This is true of other things beside purely alms-giving activities. It is true, for instance, of factory "welfare work." Most of it is excellently meant; but the hands neither appreciate nor welcome it. They do not wish bathrooms and gymnasia and paid nursing and doctoring, and the rest of it. What they do desire is their just share of what the business produces and a chance to do their own welfare work. Providing summer vacations gratis for employees is apparently a good thing to do. But what em-

ployer wants anybody to plan his vacation for him? It would be much better to pay the employees enough to enable them to do as they please in their time off. Welfare work is apt to be a sort of social hypocrisy.

It is also true of such things as social settlements. Institutions of this sort are most excellent, provided they are places where a neighborhood can congregate, preferably in a school or other publicly owned building, and run its own activities. But the workers are apt, even when they use many of our social settlements, to damn heartily the people who come down, or as they more often choose to phrase it, "come over," to do good to "the deserving but unfortunate classes." Just here, also, is where much of what is called by the Church "social service" goes wrong and does worse than no good.

What wealthy person desires some one else to prescribe the sort of life he shall live and the sort of amusements he shall enjoy? The poor person likes it not one whit better.

Thesis: The Church should earnestly warn the rich among her people to beware, in this present age, of all sorts of alms-giving, scientific or otherwise.

V. WHAT SHOULD BE THE MESSAGE OF THE CHURCH TO THE POOR TO-DAY?

Without preliminary discussion is presented this

Thesis: The Church should thus address the dispossessed: "Be patient with the wealthy, the privileged, and the profit-taking classes. They are what they are because of a social system which your fathers as well as theirs thought it necessary to make. Be sure you yourselves desire justice for all men,

and not merely their privileges for yourselves. When you are sure your hands are clean, be kindly disposed toward them. In the readjustment which is very rapidly coming, the initial stages of which are upon us, their lot will be much harder than yours. They need from you friendliness, patience, prayers. The new adjustments will come. Let them come without hate. The rich are human beings, just as you are, not demons disguised in flesh. Help them to share with the workers of the world the vision of the coming socialized State, of the dawning industrial brotherhood."

VI

These are some of the ways in which it seems to at least one observer the Church might well be adjusting her fundamental morality to fit new problems connected with the hunger urge to-day.

CHAPTER III

PROBLEMS CONNECTED WITH THE SEX URGE

And God created man in His own image;
In the image of God created He him;
Male and female created He them:
And God blessed them, and God said,
Be fruitful and multiply,
Replenish the earth, and subdue it,
And have dominion. GENESIS, I : 27–28

In the preceding chapter we looked at Christian duty in the light of certain problems connected with the hunger for food. Let us now consider certain other grave questions connected with that hunger which is nearly as strong as that for nourishment, the hunger for sex-expression. From this hunger has come the family, the most influential single factor in social evolution. In it are involved, first of all, the amative relationships of

the sexes, and also, as a result of these relationships, the production and the conservation of human young. If we are to be intelligent Christians we must see to it that we and our fellows are cognizant of what is emerging among us, in this dawning of a new period, in the way of convictions and practices involved in the satisfaction of the sex urge and in the management of its results; and that we apply thereto, strongly but sanely, the fundamental principle of Christ's morality, the law of salvation through sacrifice.

I. WHAT IS FEMINISM?

Before the great World War there was a movement which above all others in the social realm attracted attention. It is destined to resume its place as soon as the war is over. People call it, somewhat generally, Feminism.

When we hear the word probably most of us think at once of the demand of women for equal suffrage at the polls. This is not the whole of Feminism, but it is one largely noticed phase of it. It is surely not necessary here to argue largely about equal suffrage. With every desire to be fair and open-minded, and with large willingness to listen to all the arguments of the anti-suffragists, it is difficult to see one good reason why a woman should not be entitled to participate in the management of the State on an equal plane with a man. On the other hand, there are several good arguments in favor of her doing so. The principal reason is that a woman is in many important particulars different from a man, and therefore needed to balance male one-sidedness.

She differs from man first in that she

is by nature entrusted with the major part of child-production and child-rearing. To most men the world is a place inhabited by adults with a modicum of children attached thereto. To most women it is a place inhabited by children, with a modicum of adults to take care of them. If children are ever to receive their just due in society, if Jesus' example of placing a child in the midst is ever to be generally imitated, probably it will be first necessary to see that woman has the vote.

She differs also in economic function. Because she has always been largely confined to the home and her children woman has always been, and still is, primarily the director of consumption, as man is the director of production. If we are to have a State whose first care is to insure justice to the consumer rather

than merely profits to the producer, and where the person who consumes is regarded as more in value than the things which he consumes, it will be because woman has obtained enough power to insist upon that being done.

In the third place, woman differs from man in mental equipment. Man by the nature of his labor these thousands of generations has been made largely a creature whose affections and intuitions are subservient to his cold, hard reason. There are a hundred Gradgrinds who see only "facts" for every female of the sort. Everything in woman's life stimulates those very intellectual and emotional qualities which man lacks. Our age is suffering from too great regard for facts and not enough care for feelings, too much prose and not enough poetry, too much logic and not enough intuition,

too much "*kultur*" and too little "*caritas.*" If giving woman the suffrage can inject, as indeed it alone can do, that into our civic life which will balance and right our craft of State, at present listed grievously and dangerously, it is hard to see how we can long afford to deprive her of a vote.

Talk about suffrage, however, matters little. It is coming, like prohibition and international peace after the war, quite apart from whether we happen to care for it or not. It is coming because it is but one phase of that great Feminist movement which is sweeping like a balmy summer breeze, or like the black plague, — according to one's point of view, — into the thought of our time.

Feminism is the name given commonly to a varied series of movements

all based upon the belief that a woman is in all rights and privileges the equal of a man, that he has no opportunities which she also ought not to enjoy, that she is under no obligation to sacrifice herself in any manner, or submit herself in any degree, to the control of man as a sex or of any man in particular, unless she herself, freely and under no compulsion, wills so to do and agrees thereto in such contractual relationship as shall insure her receiving from him the equivalent of that which she surrenders to him. This is a lengthy definition, to be sure. A definition often must needs be more complex than the thing it defines. Usually the more simple and vital a thing is, the longer and more involved must be its description. Possibly we may define it in fewer words, and yet get at the same thing, by saying that

Feminism is a philosophy of social living which maintains that a woman is as free as a man to live in any way she may see fit, except in so far as she shall forego this right for the sake of benefits derived from a freely entered upon copartnership.

This is the real basis of all Feminism. It is an expression of that theory concerning the sexes held by the writer of the first chapter of Genesis, where God makes man and woman and gives to them jointly a commission to rule the earth, rather than of the idea held by the author of that other account of creation which immediately follows, where woman, made out of a man's rib, acts as humble companion to the lordly male sovereign of creation.

The popularity of Feminism is not to be marvelled at in this age, the key-

words to an understanding of which are "socialization" and "democracy." Feminism is nothing more than an extension of democracy from merely male relationships to all human relationships. More and more we have been learning this long time that all government derives its only just sanction from the consent of the governed. We have seen that this is true in matters political. We are more than beginning to see that it is also true in matters industrial. The demand of the Feminist is that this, which is now so largely true of the politics, the industry, the morals, the whole activity of males, shall also be true of the politics, industry, morals, the whole activity of the entire human family. To her (or to him, for quite often the Feminist is a man) no less unendurable than an aristocracy of birth or caste or wealth

is an aristocracy of sex. Men have been determining women's lives, women's conduct, women's work, women's duties, and women's responsibilities for a long, long time. The Feminists demand, and apparently are going to get, the right and privilege for women of helping men in determining the lives of women, and, incidentally, the lives of men as well.

Such is Feminism. What attitude is the Church to take toward it? Is she to imitate the king of old time and shout defiance to the rising tide? Only if she can find in the new movement some definite repudiation, not of St. Paul's sociology, not of mediæval canon law, not of the opinions of St. Thomas Aquinas, but of the fundamental principle that human beings attain salvation through voluntary self-sacrifice.

In this connection it is well to emphasize that only *voluntary* sacrifice fulfils the Christian ideal. Obedience by slaves produces little or no character in them, the sainted tentmaker of Tarsus to the contrary notwithstanding. The enforced submission of woman has never ennobled her. The really great women of history are those who have never submitted, but, despite great difficulties, have done the work of free beings. The doctrine that being a slave is good for the soul is psychologically very poor stuff, indeed, and the Church can hardly continue to maintain that the subservience of woman is to her advantage. The fact, therefore, that the Feminist demands definitely aim at making impossible involuntary submission by woman is no justification for the Church's opposition or indifference to the movement. Unless

the Feminist programme makes harder the attainment of salvation through voluntary sacrifice, the Church and her people have no business placing themselves and their influence in the way of that programme. The present writer is convinced that the programme does not interfere in the least with voluntary sacrifice. If such be indeed the case, the Church ought to be preparing to preach the Cross in Feminist terms as the Feminists increasingly come into control of the thought of the world.

Preaching the Cross in terms of Feminism involves the urging in Christ's name of what many of the better and more influential Feminists already see with some clearness, namely, that this movement is not in essence a demand for woman's rights or for woman's privileges, but rather for woman's responsibilities. Their

complaint ought to be, as much of the time it is, that feminine responsibilities are much too light. The trouble with women to-day is that too many of them have too little of responsibilities, and that all women have too little variation in responsibilities.

Whenever one says this, one subconsciously feels a wave of contempt coming back from a large portion of one's audience at one's stupidity. Too little responsibility, indeed! Let a woman stick to her home and her family and she will have absolutely all, and more than all, that she can possibly attend to. However many people may feel this to be the case, it is not true. Women of ability, brains, initiative, and proper education in an un-Feminist society have nowhere near enough to do in taking care of their homes and their husbands and their children.

This was, of course, far from true in former times. In days gone by the housewife and mother had many and varied responsibilities, dignified, engrossing, self-expressive. They were noble, character-building tasks. But the old duties of woman have been taken away from her one by one. Cultivation of food she lost many years ago. To a large extent the bakery has taken away her task of making bread. Sensible women, except in war-times, are ceasing to can fruits as their mothers ceased to put up vegetables and their grandmothers ceased to cure their own hams and bacon, because these things can be done cheaper and better in large factories. Our grandmothers worked for a day with a broom to do what took our mothers half a day with a carpet sweeper and what our wives do in an hour or two with a vacuum cleaner.

The domestic garment-maker will ere long be as rare as the domestic spinner and weaver. The factory will have taken over her work. Once the entire task of educating children devolved upon the mother, with some small assistance from the father. Now it is relegated to specialists in the schools. Once every case of sickness was nursed by the house-mother. Increasingly the sick are being sent to hospitals to-day. Time was when economic needs demanded and got from most women from five to ten or more children, and took literally years of the mother's life for the tasks of gestation and nursing. Now it is a rare family which can afford more than four children at the outside. Thus for the wife from three or four to nine or ten years of exhausting but dignified labor are saved. It is a great problem for woman, relieved from all

this labor, and much other labor into which it would be profitless to enter here, to know what to do with her spare time. Some women fritter it away in "society"; some use it with small advantage in useless tasks; some cultivate petulancy and sicknesses; some fly hither and yon pursuing every new fad; but for most women their inactivity has become intolerable and they are demanding, in stronger and stronger tones, work to replace that which has been lost to them. They are demanding responsibility.[1]

Furthermore, life is so organized that there are probably at least four million women of marriageable age in our land to-day who are unmarried. Most of these are spinsters by necessity, not from choice. Many men cannot afford to

[1] In this connection read Olive Schreiner's *Woman and Labor*, or Mary R. Coolidge's *Why Women are So*.

marry and so many women get no chance to do so. What are these women, more in number than the entire population of America at the time of the Revolution, going to do with themselves? Old-fashioned domestic occupations, even to the limited degree that these are possible for any woman to-day, are denied them. They are demanding responsible and dignified employment.

When one remembers that probably three fourths of the traditional responsibilities of woman have been removed from all women to-day, and that from possibly one fifth of our women all such responsibilities have been taken away, it is easy to understand the Feminist movement and to see in it a great opportunity for application of the Christ morality of sacrifice.

Finally, it should be said again that

the Feminists demand not merely more work, but more varied work. Among the Feminists are thousands of women who are full of rebellion at being condemned by tradition to keep house and tend babies whether or not they are particularly fitted to do these things well, whether or not they have exceptional talents for doing other things instead. Into this cry we need not enter here, further than to notice that it is really a cry to be liberated from a convention-enforced slavery into a free life where service that is rendered may come not from compulsion, but from volition.

Thesis: The Church ought to be welcoming the Feminist movement, recognizing not merely its inevitability, but its possibilities of service to the race, and should be seeking to fill women with such a love and admiration for Jesus Christ as will enable them to

make of each Feminist gain not merely a new freedom, but a new consecration of freedom, a new opportunity for greater and more varied service to humanity and to God, a greater chance for laying down their lives in voluntary and unselfish service.

II. HOW WILL FEMINISM AFFECT THE FAMILY?

One thing which makes many people mistrust Feminism is a feeling that the granting of its position will in some manner help to upset the institution of the family, or to degrade, or even to extinguish altogether, monogamous marriage. This is worth a little discussion.

The essence of marriage, as the Church has ever declared, lies in a free contract entered into by a man and a woman. A religious blessing of the union, while a very great advantage, is no essential part

of the marriage. In former times, also, the Church was very frank in declaring the purpose of this contractual relationship to be, what all nature declares it to be, the propagation and the rearing of children. Sociologically speaking, that is the sole explanation of the origin of marriage, and the sole justification for the continuance of the family. Let it be clearly borne in mind, therefore, that *the end and aim and reason for being of marriage is the welfare of the progeny, not the pleasure of the parents.*

In the conduct and supervision of this contractual relationship, with its profoundly social end, the Feminists claim that the privileges and burdens of the two sexes are grossly disproportionate. They are convinced that this is because these matters have long been regulated, not by men and women

for men and women, but by men for both sexes. They believe, for instance, that man now retains to a very large degree freedom in entering into the relationship, while about woman such economic, social, and conventional restrictions have been placed as to limit her freedom and often impel her into unions not strictly of her own seeking. Frequently, for instance, she must marry, starve, or sell herself outside of wedlock. These maladjustments last after marriage is entered upon. Especially indicative of them is the double standard of morals, so-called, whereby a man may be unfaithful and "get by" with it, while a no more unfaithful woman is socially ostracized and otherwise persecuted. The Feminist insists that all such inequalities, both before marriage and after it, must be done away with,

and that men and women must enter into and live within the marriage relationship on precisely equal terms.

This demand causes much alarm among conservative persons, who seem to think that the granting to woman of equal say with man in matters of sex and marriage is bound forthwith to spell the downfall of the family and the corruption of woman. It is but fair to say that certain Feminists, hysterical in sex matters, like Miss Ellen Key and Mr. Edward Carpenter, by their unbalanced and often unhealthily erotic writings, have given color to the anti-Feminist statements. No sane person, however, judges any movement by its eccentrics and extremists.

Looking at the facts in the case apart from hysteria, is it not plain that none of these evil effects will ensue to the

family, for a very simple and yet very profound reason? The reason is this: —

Since the sole natural purpose of marriage is to insure the proper production and rearing of children, it would seem to be the wisest possible plan for society, if it wishes the institution to be guarded and preserved, to entrust its supervision largely to those people who are most interested in children. Such women notoriously and incontrovertibly are. Women are the last people to be apt to injure that institution which, better than any other plan yet devised, — and many others have been tried from time to time, — better than other plans because it is Nature's own plan, secures the proper safeguarding of their offspring. Women will, rather, insist upon a more real and a more meticulous recognition of the sanctity of marriage by all concerned.

They will insist, however, that the preservation of its sanctity shall be equally the task of both sexes. There need be feared little lowering of the morality of women to the level of the average male. Women will insist upon the raising of the morality of men up to the level of the average female. This insistence will be rendered the more compelling because by virtue of physical organization women are less tempted to sins of the flesh than are men, and therefore less apt to stray, because of passion, from ideals. All this will mean that by giving women a large share in the management of sexual and marital matters marriage will be lifted to a new plane of sanctity, one of higher moral tone, one of deeper spiritual possibility; both women and their husbands will be helped to a new and greater respect for them-

selves and for one another; and parenthood will be given a new dignity, a novel beauty.

Thesis: The greatest blunder that the Church can make morally to-day is to advocate, or by her silence let it be supposed she is advocating, the strait-jacketing of woman in order to protect her. In the first place, she will not wear the strait-jacket longer, whether she needs it or not. In the second place, she does not need it. The Church should advocate the fullest and frankest equality of the sexes in all matters, and especially those dealing with marriage and the home. Immediately she should denounce the so-called "double standard of morals." She should remove from the marriage office the promise of the woman to obey her husband, which seems to the world an open advertisement of an anti-Feminist position which the Church really is far from

holding. She should grant to woman complete suffrage in the government of the Church itself, equal to that exercised by man. She should make plain that "in Christ Jesus there is neither circumcision nor uncircumcision, male or female, bond or free."

III. WHAT IS THE CHIEF ENEMY OF THE FAMILY?

Turning from Feminism, which is not actually or potentially an enemy of monogamous marriage or of the family, it should be asked if there are any dangers to these institutions which ought to be combated by the Christian moralist.

The chief enemy of them both is an economic foe. The most penetrating indictment of our present social order is that it tends to destroy the family. It condemns millions of men and women

to enforced celibacy — most potent promoter of sexual vice, prostitution, and other unnamable sins. It renders even those who do marry unable to afford what has become the "luxury of having children." The lack of children is, of course, the most powerful contributory cause to divorce; naturally so, since in the absence of children the natural and divine reason for marriage is removed. It herds people together in great cities, whose congested districts upset the mental and moral poise of adults and poison the minds and souls of growing children, and whose all too common rookeries, whether called "tenements" or "apartment houses," are unfit for normal family living. It forces men to labor so long and so hard as to send them home exhausted, so worn-out and fretful as to prevent them

from being either thoughtful husbands or considerate parents. It thrusts girls in their adolescence and women in early maturity into work of such a sort as to render later pregnancy difficult and often impossible. Meanwhile, it encourages the parasitical, peacock woman at the top of the social ladder and presents her as the ideal to be aimed at by the entire social group. It makes it easy for women to marry as a source of relief from bitter toil rather than as a response to a God-implanted instinct. It — but why go on?

The family is to-day in grave danger of becoming an obsolescent institution chiefly because our economic and social system tends to make it so. The great enemy of the family and the home is not the growing desire of women for a share with men in all activities of life.

The danger comes from no demagogues and theorists. Our fundamental social institution is receiving dazing body-blows every day from that economic system which is commonly called Capitalism, a system manufactured by, engineered by, controlled by, men, not women.

Thesis: If the Church is really in earnest about preserving the home and the family and maintaining marriage as a sacred institution, deserving of a fair chance to succeed, she will earnestly set to work attacking the economic evils and abuses which make marriage hard, the home difficult, and the rearing of a family a next to impossible luxury for many people; and she will all the more urge full participation for women in the State, realizing that women will demand and gain such industrial reforms as will destroy the present danger to these sacred institutions with a quickness

and a thoroughness which men alone seem incapable of manifesting.

IV. WHAT MUST BE DONE ABOUT SEX EDUCATION?

There are other dangers to the family which the Church ought to be considering in her desire to protect it. Next to economic submarines probably the family suffers most to-day from a lamentable ignorance on the part of our people about the physiology, the hygiene, and above all the psychology involved in sex activity. The old possibilities of proper guiding for the young in these matters in the home, where kindly words of wisdom were quietly dropped, high and pure ideals inculcated, noble sanctions for sexual activity imparted almost by instinct, and the whole matter dealt with naturally and simply, are no

longer easily possibilities for two reasons. First of all, for the most part our people no longer live each family apart. They live in large groups, and it is therefore hard for parents to maintain personal contact with their adolescent children, even though these be few in number. Try as they will, conscientious parents find themselves and their offspring taking the subconscious attitude toward home life of the group around them. One's boys and girls must have something approaching the liberty of their fellows or rebellion is imminent. In the second place, everything in our contemporary life tends to help the pre-maturity of our boys and girls. They are children one day, and men and women, very inexperienced and immature but blasé and over-confident — the next day. This cannot be helped. Too many

causes contribute to produce the deplorable result. All we can do is to devise ways to make the condition as little harmful as possible. If the old way of sex education in the home is too difficult to-day in the majority of cases, then other agencies must take up the work, supplementing the home when possible, taking its place where there is nothing to supplement.

Here the Church has plainly a duty which in most instances she is either dodging or performing very inadequately. This author was astonished to find that of twenty priests questioned by him only one saw to it that his boys and girls had received instruction in sex morality before they were presented for confirmation. Of thirty-one priests questioned only two gave any instruction, or saw that others gave it, to those contemplat-

ing matrimony on either the morality or the psychology of married life. This plainly must be remedied. Parents find it increasingly difficult to instruct their children — although, of course, often the difficulty is really criminal negligence on their part. The public schools are unfitted to teach the subject. The classes are too large, and attended by both sexes; the teachers are mostly women, which renders the subject difficult to teach to boys; the whole atmosphere is neither mentally nor spiritually proper for such instruction. Consequently for the most part nobody teaches children. Often brides are not informed of facts they should possess; and grooms in the great majority of cases go into marriage with warped and vicious ideas of conjugal life which promise distress and often disaster to the marital craft

before they can be changed. If there ever was a job plainly belonging to the Church, here is that job.

And where the Church is attempting to give the necessary instruction and inspiration, all too often she is putting the whole subject on a wrong plane. All too often the thing desired seems to be solely that Johnny and Mary Ann shall be so taught that Johnny and Mary Ann may remain personally "pure." The whole matter is put onto an individualistic basis. This creates morbidity where it is heeded. For the most part it has little or no effect. The modern adolescent demands a greater sanction for sexual propriety than fear of the taboo of uncleanness. Creature of his times as he is, he thinks socially, especially in these years of emotion, chivalry, and great possibilities for appeal to un-

selfishness. All too often sex educators give the persons taught a great deal of instruction as to the sexual function itself without giving them any reason, aside from the aforesaid personal taboo, for not using the function as a source of undisciplined and selfish pleasure.

When we begin to place our sexual instruction on a social plane we can do something. We must bid our young men, our young women, to live cleanly, chastely, modestly, not for their own sakes merely, but for the sake of their children who are yet to be. All sex instruction should begin with the question, "Where does baby come from?" rather than with the physical nature of the person being trained. Any such teaching which does not stress all the time the duties and the dignities of parenthood is positively vicious. If we can make our

young people see that, whatever may be its incidental purposes, the fundamental purpose of sex is the social purpose, that their sex instinct and their sex activity are most noble sources of service to the Kingdom of God and to the State if rightly used, and most potent sources of disaster to God's purposes and the good of mankind if misused, it will be possible so to appeal to their adolescent idealism as to save them from those vicious things which come chiefly, not from lack of physical knowledge, but from lack of spiritual restraints.

It is surely not necessary to say that sex education of some sort is imperative. The days of squeamishness are mostly over. If any pastor shrinks, if any parent shudders, at the necessity of speaking about sex to young people, let him take courage. The modern adolescent

will probably be much less embarrassed than his instructors.

Thesis: The Church should help parents, in so far as is possible, to give full, clean instruction on matters of sex to their children, and where this is impossible, she should give the instruction herself. All children before confirmation should be given sex-knowledge suitable to their years, and the priest should see that it is given, by others or by himself. All candidates for matrimony should be carefully instructed on their duties in married life, the physiology and the psychology of the relationship; and the priest ought to see that such has been given by some one before a marriage is solemnized. In all such instruction the child who is to be should be the thing stressed, and thus the whole matter presented from the social standpoint.

V. WHAT SHALL THE CHURCH SAY OF BIRTH-CONTROL?

When the subject of contraception or birth-control is mentioned, the natural tendency of Church people seems to be to look horrified, as though Satan had dashed through the room and left behind him a brimstone smell, and to talk as rapidly as possible about something else. Herein lies a great weakness. The Church may if she will damn birth-control and retain the respect of people. She may approve of and allow birth-control under proper restrictions and retain their respect. But the one thing she must not, cannot, continue to do is to avoid the subject altogether.

Birth-control is a common practice in our midst, laws and restrictions to the contrary notwithstanding. It is commonly assumed by great masses of our

people, including thousands of professing Christian men and women, to be a thing quite moral and permissible, even necessary and advisable. As Sidney Webb says of the matter, "If this course of conduct is habitually and deliberately pursued by vast numbers of otherwise well-conducted people, forming probably a majority of the whole educated class of the nation, we must conclude that it does not conflict with their actual code of morality."[1] It is common in Catholic countries, like Belgium, Italy, and Spain; in Protestant countries like Norway, Sweden, and Germany; in mixed countries like England and the United States of America.

At present the Church's attitude toward the practice is practically acquiescence. Probably there are many thousands of people who do not know that the

[1] *Popular Science Monthly* (1906), p. 526.

Church cares one way or the other about it. Officially her teaching is still against it. Practically she condones it. The confusion resulting removes from Christian people any certainty about what they ought to do and what principles ought to control their conduct.

If, however, the Church is to continue to condemn the practice of contraception, she ought to state her reasons therefor clearly and anew. There must be a better reason advanced than that the Church always has forbidden the practice and therefore always must. There must be better argument put forth than the statement that in the Book of Genesis it is recorded that a certain patriarch believed in birth-control and that God — admittedly conceived of by the early narrator in terms of a patriarchal culture demanding prolific reproduction — killed him

because of it. That is no sort of basis on which to build rational moral teaching.

Does the practice of the law of sacrificial love demand that people have large numbers of children or else live unnaturally? If so let the Church clearly and plainly explain to her people whence comes this necessity.

If, however, she is to change her moral teaching on this point, then let her understand herself and let the world understand just why she is changing. Let her not longer appear in the position of one who believes one thing, but for fear of offending people acquiesces in its opposite.

Thesis: The Church ought not to dodge the problems connected with contraception, but to examine the whole subject in the light of the law of love. If in that light contraception seems good under proper restrictions,

let her teach her people what those restrictions are. If in that light it still seems a thing inadmissible, then let her formulate her reasons for this position in language comprehended by the people and persuasive of them.

CHAPTER IV

PROBLEMS OF THE LOCAL COMMUNITY

Then said Jesus to Saul, Rise and enter into the city, and it shall be told thee what thou must do.

ACTS, 9 : 6

So far it has been our endeavor to make some examination of Christian teaching as applied to a life which is being transformed first by the hunger urge and second by the sex urge, and to suggest certain ways in which the Church ought, if she is to continue to act as the moral guide of her people, to adapt and apply the law of salvation through sacrifice along the lines of new developments. It shall be our endeavor in this and the next chapter to examine the fields in which this application must be made, considering them geographically. This

chapter will deal with the Christian face to face with some of those problems of social living which meet him or her in the local community where the Church is at work. The next chapter will be concerned with certain pressing national and international problems.

Obviously in this chapter the treatment must be most general, quite unspecific. The "local community" is a varied thing. Whole books have been written, for instance, on the Church in the rural neighborhood. Other volumes have dealt with one phase or another of those problems peculiar to the large city. Let us first look at such things as are common to all sorts of local situations. Then let us consider a few problems peculiar to that sort of community about which least has been written, which is neither rural nor largely

urban, the town or city of from three thousand to thirty thousand people.

I. WHAT OUGHT TO BE THE CHIEF INTEREST OF ANY COMMUNITY?

Just as children are the end and reason for being of a family, so they are also the end and reason for being of a community. No one really understands any community, its life, its problems, its duties, or its needs, until he has perceived that it is composed of growing children, ranging in development from babyhood to maturity, with some grown people whose main job it is to take care of them. Incidentally, to see a community so is to see it with increased perception of its possibilities in religion. There are some who become of the blessed by laying down their lives for their mature friends. There are a

few who attain blessedness by putting themselves out for their parents and elders. But for one who does either of these things there are hundreds who approach to Christian character by sacrificing themselves for their children. When Jesus' disciples asked what they should do to attain eternal life, the Master knew human nature exceedingly well when in answer he placed a child in the midst, and told them to see to it that no stumbling-blocks were put in the way of these little ones.

The centre of the family is the child. The centre of the local community is its children. The centre of the nation is its young. The centre of civilization is the next generation. The Lord uttered his second severest condemnation to those who acted on another basis. Concerning him who injures a child He

said, "Better were it for such an one if a millstone were tied about his neck and he were drowned in the depths of the sea." As one reads this it is easy to remember that other "better were it," uttered of Judas, "Better were it for that man if he had never been born." Judas who betrayed the Master and one who betrays a child — in Jesus' condemnations they belong together. This which is true of the individual is also true of the community.

Thesis: Perhaps the largest contribution which the Church can make to a local community is the constant iteration of the great fact that that community is properly a nurturing-place for children rather than a dwelling-place for grown-up people. It is from this point of view — God's point of view — that the Church must teach her people to regard it. The Church should help people to

realize that in comparison with child welfare such things as how well paved the streets are, how high the buildings are, how large the bank deposits are, how many the churches are, how popular are art and music, how many are the clubs and societies, sink into relative insignificance; that nothing matters nearly so much as what sort of children the community is rearing. This should be the primary social message of the Church to any community in which it is working.

II. HOW DOES HOUSING AFFECT COMMUNITY WELFARE?

He who writes these lines has ministered as a priest in three very different communities, urban, suburban, and semi-urban. He has also known intimately by observation two rural neighborhoods. In every one of the five the housing conditions of the people have been found

bad in many respects. The city had its rookeries; but the others had their shacks: and it is hard to tell which is the worse. On the whole he has come to believe that in proportion to the population housing conditions have been worse in the smaller places. The country has been worst of all. In this somewhat surprising conclusion he has found that one of the Church's bishops, whose diocese, in one of the older parts of the country, is almost entirely rural, most heartily agrees with him. This conclusion has been reached despite the fact that the city in question is Chicago, notoriously one of the worst in the country from the point of view of tenement inspection and regulation. The smaller the community the less rigid is apt to be the supervision, the less aroused that public opinion which alone can regulate bad housing. In all places,

large and small, are rent-grabbers and jerry-builders who are willing to furnish dwellings with insufficient light and air space, with cheap plumbing or sometimes none at all, with physical rottenness scarcely or not at all concealed; to keep them in the least repair that a careless public will permit them to "get by" with; to neglect fumigation between tenants, even where the former residents have had contagious diseases, especially tuberculosis; to permit and even to welcome overcrowding where that means increased rents; and otherwise to regard their property, not as a trust to be administered for human welfare, but as a source of all the income that can be squeezed out of it.

All of this has a vicious effect upon the children who grow up hampered by these conditions. Their bodies are weak-

ened thereby. Fresh air, cleanliness, and undisturbed rest are difficult for them to obtain. Mental efficiency and nervous poise are also interfered with. Finally the children are in evil housing conditions morally miseducated. We all realize to-day that the school is not really the educator of the child, but rather the home. In that home which is of necessity nerve-racking and morally careless because of the house in which it exists lies the germ of very much of our juvenile delinquency and adolescent immorality.

When a community can be persuaded to look on its housing with the eyes of Christ, its duty becomes plain enough. It must insist that landlords be forced properly to house their tenants. Furthermore, this public service must be so supervised that the landlords will not make

up for their increased costs by prohibitively raising prices. This will involve inevitably community regulation of rents, a revolutionary but absolutely essential procedure. Such regulation is now going on in England as a war measure. Why not make it a peace measure, too? It is a thing notorious that slum property, in city, small town, and country-side alike, brings in very high returns on investment. These returns, as things are now, are often the price of physical, mental, and moral degeneration of childhood. They should be rigorously supervised and controlled. Surely the Church ought to be a leader in making people see this necessity.

Into this matter of housing enters, too, the great question of what are the best methods of taxation. Somehow or other we must make it possible for our

people to spread out of congested districts, even in the largest cities, so that families may have garden room, at least a bit of greensward, and a play-place for children. They cannot with social safety be left much longer in crowded rooms and "apartments" with a wilting geranium on the window-sill as their sole share of God's growing things, and a fire-escape or an asphalt street for play. The holding of land vacant, for speculative purposes, when it might be used, must be made so unprofitable that it will cease. Increasingly thinking people are adopting the theories of taxation advanced by Henry George as the sanest method of stopping land speculation and preventing congestions. In a book like this there is no time to elucidate his method, the so-called "single-tax," to those unfamiliar with it. Surely it is not too

much, however, to ask the Church to urge people to consider the problem of land taxation as seriously as our grievous maladjustments justify, and to seek some rational solution to an intolerably individualistic muddle.

Thesis: The Church should be helping her people and those about her to see that it is their duty to bring about the provision of proper housing accommodations for the people; to rouse public sentiment in the matter; to advocate community regulation of rents; and seriously to study the problems involved in land taxation.

III. WHAT IS TO BE DONE ABOUT THE SALOON?

The principal danger to the community from the saloon does not lie in the fact that in it adults occasionally imbibe too much alcohol. An intoxicated grown-up person is not alto-

gether to be blamed on the saloon. He has had a considerable share in the production of his own miserable condition. A drunken adult ought to arouse as much blame for the individual as indignation against the liquor traffic. Also a goodly share of what indignation there is should be visited upon our industrial and social system, for which we all are responsible. Great numbers of people take to drink mainly because their lives are, thanks to social injustice, so bare and cold and cheerless and void of possible enjoyment that they seek in alcohol the only kind of "pep" available for them; because they have almost no opportunity for the stimulations which come from art and beauty and harmony of home and delight of parenthood; because they see in life no possible blessing but "booze." The chief trouble with most of the pres-

ent attacks on the liquor business is that they are made in the interest of adults supposedly corrupted by it.

Those who defend the saloon make exactly the same mistake. They say truly that it is the "poor man's club." They almost invariably fail to say anything about the cost of that poor man's club, and who pays that cost.

As a matter of fact the proper angle to look from in considering the dramshop is the angle of the children's interests. It is they who pay the cost of the poor man's club. It is they who are the greatest sufferers. They pay for it, directly and indirectly, with their health, their comfort, their education, their morals, often their very lives. Let the saloon, therefore, be damned up hill and down dale, not because men and women get "stewed" in it, but because the fire

that cooks the "stew" is fed with the warm and wasted heart's blood of God's little ones — those children whose parents are inebriates, and those who somehow or other must be enticed into becoming themselves inebriates if the saloons are to continue to furnish money in sufficient quantities to the breweries and distilleries to enable them to pay interest to their owners.

Theoretically it is possible to have saloons in America so run that they will not be paid for by the sufferings of children. Many of us used to suppose that if we made the proper appeal to the liquor people they would have the brains and hearts to reform their business. Most of us have changed our minds. The trouble is fundamentally economic. The saloon-keeper is as a rule not to blame. Usually he is a very good sort.

He rarely, however, owns his own saloon. He is, sometimes directly, sometimes as a renter, merely the tool and agent of the heavily capitalized breweries and distilleries. They must sell ever more and more of their product if they are to avoid passing their dividends by and so rousing the wrath of their stockholders. It is they who own the saloons. It is they who insist that the keepers sell — legitimately or illegitimately, lawfully or unlawfully, rightly or wrongly, just so they sell. In the face of this condition the "good saloon-keeper" is powerless. If he is too good he is eliminated. No matter how good he is, he must meet the competition of unscrupulous competitors financed and controlled by the liquor manufacturers.

As a reaction against this sort of thing the Prohibition movement is sweeping

with increasing momentum across the country. Its basis, often subconscious, is a great ire that capitalists should be coining children's troubles and sorrows into gold by abuse of the traffic. Many a citizen, himself unopposed to the drinking of alcoholic liquor, is voting enthusiastically as a "dry" because of this indignation. The Prohibition movement shows how healthy is public conscience when aroused. Millions of property have been ruthlessly confiscated. Millions of paying securities have been sent without hesitation to the waste-paper basket. The spirit of the thing is this, "We care not one rap for vested rights, so-called, when they interfere with the welfare of our children."

Thesis: For the sake of the children the Church should be striving to the best of her ability to bring about the stringent

regulation of the saloon wherever it exists and also the taking out of private hands of all sale of alcoholic liquor. If this shall prove too difficult an undertaking her only course is to work with all her might to help bring in nation-wide prohibition.

IV. SHALL SEXUAL VICE BE SEGREGATED?

In every community there is sexual vice. One of the questions which demands constant attention, therefore, is how best to control that vice. This usually resolves itself into deciding whether or not such vice shall be segregated into certain districts of the community.

One has only to read the reports and recommendations of the many commissions which have made a careful study of this problem of late years to realize that it cannot be segregated. There is just as much clandestine immorality

scattered abroad in a community when the vice district is running as there is when the district is closed. The fact of the matter is that a segregated district, acting as a stimulant of vicious practices, serves to arouse such cravings and to set such standards as help rather than hinder private and unprofessional unchastity.

Furthermore, it is unjust to segregate it, unjust to those in whose neighborhood the "district" is established. These are always the poor. Did ever one hear of a vice district placed in the centre of a fashionable residence section? How hard it is on the people who needs must live in and about the district because of their poverty, many smug advocates of segregation never stop to consider.

After all, one does not begin to understand the enormity of segregated vice

until one considers the problem from the child-welfare point of view. Unsegregated vice can be so watched and guarded against in neighborhoods by the parents of the children that, although it may minister to many people's evil desires, it remains relatively unknown and harmless to children. Segregated vice, however, tempts to the maximum the immature and adolescent, whose desires are strong and whose self-control is weak. It is, and cannot help being, a thing publicly known and easily available. Its very existence smirches the holy ideals of sex in the eyes of those children and youthful persons who know of its rottennesses at least by reputation. Last, and by no means least, it gives children the impression that since sexual vice is a tolerated and condoned institution, it must needs be, despite God's commandment

and the moral precepts of school and home, after all a tolerable thing.

Thesis: For the sake of boys and girls the Church must act as inspirer of and leader in action which will cleanse every community from segregated vice and, indeed, tolerated commercialized vice of every sort.

V. HOW CAN THE PLAY NEEDS AND THE MATING NEEDS OF OUR YOUNG PEOPLE BE BEST PROVIDED FOR?

It will not do for the Church in teaching her people their duty to a local community to lay the major part of her emphasis merely upon advocating the prohibition of evil influences. All of us, and especially children, are beings subject easily to external influences and with great personal volition neither toward good nor toward evil. We need, not merely to be saved from evil, but

also to be impelled toward good. Our object must not be merely to secure for ourselves, and particularly our young, an environment free from the vices of civilization, but rather one full of the virtues of civilization.

We must endeavor, if we are to do our duty in the local community, to provide for our children the moulding influence of directed play.

In the first place, there is nothing which can take its place as a physical developer. Nowadays our leaders in physical education use little apparatus and little drill. Instead they get their pupils to playing games. They direct these games in such a manner that their charges gain well-balanced bodily development. Directed play is merely natural exercise expertly supervised. In the second place, play is a very powerful

intellectual stimulator. More is learned in an hour on the playground than in an hour in the classroom. The child's powers of quick and accurate perception, his capacity for shrewd judgment, his quickness of coördination of ideas, his sureness of reason, in short, all the qualities and abilities of the human mind are educated most easily through play. Mere stored-up information does not constitute an education. The power to see facts, to see them in their proper relationship to one another, to see the spiritual reality behind them, and on such perceptions to base one's actions —these are things no books can teach. For well-rounded mental education it is necessary that boys and girls play together under such supervision as will see that they get from their games a maximum of intellectual advantage. Finally,

nowhere so well as on the playground can be taught those arts of coöperation, that willingness to sink one's self in the group, that appreciation of the power of coördinated specialists, that perception of the glory of team work, so necessary for all social living and especially for bringing to perfection our democratic society.

Thesis: The Church ought to urge her people to insist upon facilities for play being provided in every community for every child, and upon play being directed by persons capable of leading it scientifically to the greatest advantage of the children. Where the community can do this as one whole, the Church should gladly welcome that method; where the community will not attend to the problem, the Church should do what she can to provide the proper training for as many children as possible.

When children reach middle adolescence there enters a new need into the problem of recreation, the need for proper and natural opportunities for acquaintance and eventually for courtship between the sexes. Adolescence is the flowering period of human life. It is the natural time for what, if man is cared for properly, is the long, slow ripening of sexual love. Proper facilities for the natural meeting of boys and girls and their knowing one another will be of the greatest service to them. By making clandestine or unnatural association a thing little sought, it will prevent that which follows naturally upon such associations, that which is stimulated by liquor and vicious dancing and the sense of wrong-doing associated with secret and frowned-upon meetings, namely, pre-maturity. Normally, under civilized

conditions, the process of courtship is a long and gradual one. If boys and girls can meet naturally, under sympathetic and understanding patronage, there is little danger that they will mate too early, either legitimately or illegitimately. Deprive them of plenty of these natural relationships and they will revert to the less civilized and more animal status, and flower in love so early as to make the bloom a gross and often a degrading thing.

In most communities the opportunities for natural courtship are constricted, the while mighty influences tending to pre-maturity are stimulated. The remedy lies not merely in fighting the latter, but in stimulating the former. We must see not only that vicious dance-halls are prohibited, but that good ones are provided in their stead; not alone that com-

mercialized poolrooms are suppressed, but that socialized poolrooms take their place; not simply that courtship in parks and secret places is frowned upon, but that courtship somewhere is smiled upon; not merely that vicious movies are censored, but that good movies are encouraged; not only that the corner gang, often of both sexes, is policed, but that it is drawn off the corner into some place where it can have more and healthier fun.

Thesis: The Church ought to recognize the great need of our young people for rational and healthy association between the sexes, and ought to be doing her utmost to see that such association is made possible. She should be urging the community to take hold of the problem, and she should be supplementing the community by every possible assistance among her own boys and girls and any others she may be able to reach.

VI. HOW MAY THE CHURCH BEST MINISTER SOCIALLY IN THE MIDDLE-SIZED COMMUNITY?

There are, of course, many other problems common to all communities which the Church ought to be thinking of, preaching about, and working for. The restriction of working hours for women and the minimum wage for them, and possibly for men as well; the maintenance of educational standards and the keeping of child-labor laws in spirit as well as in letter; proper provision for our public schools, in the support of which, contrary to popular opinion, many of our communities, especially those in the country, are very niggardly, indeed; the administration of poor relief by other than political appointees; the taking of public health administration out of politics; the giving of Saturday half-holidays with pay by shops and fac-

tories during the summer; the assuring to all persons employed at least one day's rest in seven: these and other local needs will occur to the mind of the reader in large numbers. Many and varied are also the industrial maladjustments, where the Church must ever be careful in investigation, slow to condemn either side, anxious to act as mediator and informer of public opinion, insistent upon the right of labor to organize as well as capital; persuasive toward industrial democracy.

Passing rapidly over these, with again the statement that the welfare of the children is the key which makes even the most puzzling social problems clear, let us pass on to certain difficulties peculiar to that least talked-of, least written-about of all communities, the small city of from three to thirty thousand inhab-

itants. The problem of how to bring to bear the moral influence of the Church in such a place is very different from the same problem in the large city or in the hamlet or the country-side. Let us see what are some of the peculiarities socially and ecclesiastically of such a community.

In the first place, such a city usually has a dearth of aggressive and able young men. Only a limited number of those who grow up can be accommodated in its local stores and shops. Scores of them migrate annually to other places. Most of the ones who leave for college never permanently return. This weakens the social influence of the Church. The writer, who lives in such a city, not long ago counted up in ten minutes seventeen young men trained in his parish, now between the ages of eighteen

and twenty-five, every one of whom was exercising loyal and efficient leadership in some parish in a larger city. For such young men every pastor in such a small city devoutly gives thanks; but their absence removes from the home parish those who in work among boys and men would naturally be the leaders. Of course there are plenty of young people always left — most of the girls and many young men, but these latter usually the less aggressive of the city's crop. The whole town is apt to suffer from this, especially in its boy work. The absence of leaders renders it necessary to work with lads in larger groups than would otherwise be considered necessary or advisable. It is often literally impossible to find within any one congregation the proper leaders for that congregation's own youngsters.

In the second place, denominational jealousies are much greater in these smaller cities than they are in the larger ones. To organize work among boys and girls and young people, and even to some extent among adults, along denominational lines always means the splitting of friendships, the unnatural separation of schoolmates, shopmates, and neighbors. In one such city in a Mid-Western State one of the congregations, anxious to be of social service, started a sewing-school and play-hour for children in its least well-off neighborhood, a section of the city dotted freely with deteriorating influences and with a school, closed except in session time, as its only good influence, with no churches within a mile of it, no clubs, no playgrounds, no social centres. Everything went beautifully for two weeks. Then three Lutheran pas-

tors, two Roman priests, and two Protestant ministers, fearful that their children were being influenced away from their respective folds, diligent pastors urged on by equally fearful lay people, severally saw to it that their children were removed by their parents from this church's dangerous ministrations. Of course the church's own children continued to come, but the large neighborhood service which it had been hoped might be given was rendered impossible. Scout troops, camp-fires of girls, the Girls' Friendly Society, and similar socially ministering organizations suffer in the same way.

Third, a community of the size we are considering is almost invariably "clubbed to death." Every club one ever heard of in a big city must, so it seems, be in the small town too. Of

course, to keep them all going every one must needs belong to a good many and work hard at all of them. In a certain midland city of twenty-two thousand people there are listed in the directory eighty-five clubs. The society editor of the daily paper has a list of fifty-two others, making one hundred and thirty-seven in all. There are doubtless many more. This, for a city of less than five thousand families, keeps the adults rather busy, as may be well imagined. Thus is further augmented the Church's difficulty in social ministration, especially among the children, since what she lacks are not opportunities for labor nearly so much as workers.

Many churches in small cities continue to ignore these facts. Many boards and commissions continue to send to such churches programmes for work

that are, for the reasons above hinted at, literally impossible of fulfilment. Would that the Church might have saved all the time she has wasted in such communities trying, for instance, to organize and maintain men's clubs, only to find that on whatever night the meetings were set the men had to go to the Masons', and the K.P.'s, and the Odd Fellows', and the Elks', and the Socialist meetings, and the political rallies, and the various bureaus of an over-organized commercial association, and the "Twilight Club," and the E.F.U. and N.F.L. and the other alphabetical societies for providing fraternal insurance, and the volley-ball contests, and the men's classes at the Y.M.C.A., and the Public Health League, and Heaven only knows what else. In a city of small size when the Church aggravates the

trouble by organizing a men's club she is, to put it kindly, "supplying a non-existent social need."

In women's work the Church is apt to make the same mistake. When women already have far more organizations than they can attend to, it is an almost criminal waste of time and a source of weakness to both city and Church to get into being two or three or a half-dozen societies within the Church itself. It might be a good thing if many churches did what one of them did in such a city, namely, abolish all money-making guilds and place finance upon a dignified basis, and then establish just one organization for women, a club which met once in two weeks and, with the aid of good speakers, furnished largely through the State university, spent many profitable afternoons discussing problems of liter-

ary, social, and religious interest, with special attention to education, both secular and religious, and industrial and social justice. Of course the war put a stop to it, because the members now must devote all their spare moments to relief work of various kinds, but for times of peace it was a very helpful organization.

One finds in many places of this smallness that the Church is running sewing-clubs for girls, when the continuation and industrial schools are doing the work as well as the Church, and often better. One finds little gymnasia, badly equipped, full of Church boys working without adequate skilled supervision, even though a Y.M.C.A. may furnish in the town skilled direction at a price which most of the boys can pay and which the Church might well raise for the few who are too poor to belong.

These are only instances. The more one examines the work of the Church in small cities the more one is apt to be convinced that where she attempts to minister herself directly and as an organization to the social needs of the community, she does it badly, wastefully, blunderingly.

What, then, can the Church in such places do in the way of social service? It is possible to put the answer in two sentences of eight words each: (1) *She can assist the community's own social activities.* (2) *She can preach religion related to social needs.*

The former is possible in many ways. First, the clergy, the vestry, and other men of the congregation can join the commercial association and work within it — not merely as citizens, but as a group of *Christian* men who may take counsel

with one another as to the best ways for them to act through that organization to further the good of the community, in the light of Christ's teaching. They can, if they will, make their special work the promotion of the civic side of the association's work. They will find their efforts welcomed, if they exert common sense and have a real love of their fellows in their hearts. Every man admissible can associate himself, not merely passively, but actively in the work of his labor-union and in the Trades and Labor Council, and usually the pastor can be made a fraternal delegate and attend the meetings if he really wishes to do so. Women can be urged to enter the women's clubs, the mothers' clubs of the schools, the Associated Charities, and other existing secular organizations, determined to help fill them with the

spirit of Christ's religion and to assist them to works of social betterment. The Y.M.C.A. and Y.W.C.A. can be assisted, not merely to do their large social work, but to refrain themselves from a narrowness which Church people can help to broaden. Boys and girls can be enlisted in these organizations, to their great help, and taught how to be useful in and through them. Pressure can be constantly brought to bear, with patience undiscouraged by rebuffs, until the community takes up for itself the recreation problem, the social-centre problem, and the neighborhood-guild problem, and solves them. Ways of coöperation innumerable will be found by any Church which honestly looks for them.

The preaching of the social Gospel is the second opportunity for social service. Such preaching depends not only

upon the pastor's knowing its necessity, but also to a considerable degree upon the congregation's feeling with him in the matter. By preaching the social Gospel is not in the least meant giving secular discourses, disguised by a text and a few pious words occasionally, on economics and sociology. There is nothing quite so pathetic as the prophet become the lecturer. What is meant is the leading of the people through sermons to see themselves as social beings, to see sin as a collective fact for which individuals are all mutually responsible, to see salvation both in terms of this *world* and in terms of *this* world, to realize how fully each man is his brother's keeper, to feel themselves obligated through allegiance to Christ and adoption by Christ to become with Him strugglers toward the Kingdom on earth.

To preach the social Gospel is to sound aloud the trumpet call of the army of Jesus, to utter the battle-cry of the Invisible King, to fill men not merely with a vision of their social nature, but with a supernatural enthusiasm and power from on high sufficient to enable them to deny the attractive appeals of the world, the subtle temptations of the flesh, and the cynical promptings of the selfish Devil, and to remain the soldiers and servants of the Lord Incarnate until their lives' ends. It is to help them to see the sacraments, not as pieces of miraculous mechanism to be selfishly absorbed, but as means of grace to help in time of need the armies of God to quit them like men; to assist them to understand Baptism as a sealed enlistment, Confirmation as an armament, Penance as a rededication and a

reacceptance of the soldier, Communion as the common martial Feast of the heroic Captain of Salvation with His varied forces both of the living and of those passed over into the greater life. To do something of all this, with a heart on fire with an evangelism which is not merely a means of saving individuals from hell, but of restoring all creation, "which groaneth and travaileth together even until now," to union with Almighty God, is to preach the social Gospel.

This is the most important social service that the Church can render in any community. In small communities it, and coöperation in community-wide activities, with all thought of the Church itself as an end to be served eliminated, is often the only social service the Church can do without causing more harm and confusion than she accomplishes good.

Thesis: In communities of from three thousand to thirty thousand people the Church should be careful to coöperate with movements of the community itself looking toward social betterment and not to start social service movements of her own which will compete with these larger ones and so further divide what is probably already a too greatly divided community. She should fearlessly and with prophetic zeal preach in that community in every possible way the social Gospel. By coöperation and social evangelization she will accomplish the maximum of good with the minimum of evil.

VII. WHAT MOST HINDERS THE CHURCH IN AIDING ANY LOCAL COMMUNITY?

Probably the greatest hindrance to the local usefulness socially of any congregation of Christians is their regarding themselves and their being regarded

by the community as an end to which the community is expected to minister. It is very easy for a church to forget that what is wisdom from on high for its individual members is also wisdom from on high for the organization, namely, that salvation comes only from self-forgetful sacrifice. All too many churches spend most of their time asking instead of giving. All too many ecclesiastical groups seem to have, as their sole idea of a church, an organization for which money must somehow or other be procured. Often it seems as though Church people were laboring tremendously to get a plant in running order and then having no strength to use it when it was prepared for service. It is an evidence of petty vision that churches are usually most filled with enthusiasm when they are raising money for their

own benefit, to build with, to pay a mortgage with, to reduce a debt with, and that often enthusiasm dies when everything is ready and paid for and usable.

If a church is to be useful in a community, if it is to demand respect, if it is to be a power for righteousness, it must venture greatly, give largely, think unselfishly. Its eyes must be turned up toward God and out toward the world, never in upon itself.

Thesis: In any community, before the Church can render social service effectively, it must see God very really and the people round about it — their sins, their needs, their wants, their hungers and their surfeits, their falling short of the Kingdom ideal of justice and love — very clearly; it must be on fire to bring God and this people together that they may, indeed, dwell together in such a com-

monwealth as shall reflect heaven on earth; and it must be willing to sink all thought of itself in this tremendous task — this task which is, after all, the Church's sole reason for being in that community or on the earth.

CHAPTER V

NATIONAL AND INTERNATIONAL PROBLEMS

Ye shall hear of wars and rumors of wars: see that ye be not troubled: for these things must needs come to pass; but the end is not yet.

ST. MATTHEW, 24 : 6

In a time like this, when almost every nation of the world, our own included, is engaged in the mightiest war of history, a time when men's hearts are, indeed, failing them "for fear of what is coming on the earth," a time when ideas and ideals of internationalism previously held by many of us are being tested in a giant crucible, a time when patriotism, long a suspect virtue to thinking people, is being advanced as a virtue challenging us to heroic sacrifices, it is

obvious that the Church must have some message, if she is to be the moral teacher of the world, to troubled, seeking souls. Let us, in deep humility, recognizing our great limitations, speak in this chapter of the Christian's moral relationship to the ideal of patriotism, the ideal of internationalism, and the great, sad, ugly fact of war.

I. WHAT SHALL BE THE CHRISTIAN ATTITUDE TOWARD PATRIOTISM

While we are at war every one of us runs through a twofold danger, a sort of Scylla and Charybdis very difficult to steer between. Scylla is the temptation to magnify anything that calls itself patriotism to an absurd, dangerous, and immoral degree. Charybdis is the enticement to lift internationalism into a sentimental and irrational nonsensity.

The thing we all have to do is to hold to both patriotism and internationalism, in balanced degrees. If this is to be done, we must see each of them rationally.

Rational patriotism and rational internationalism mean, in the last analysis, such patriotism and such internationalism as conform to the moral law of God. The highest achievement in the realm of morals of which the human mind has as yet become aware is that sublime law, of which we have so often spoken in this book, which states that salvation is attained only by voluntary self-sacrifice. Such a patriotism and such an internationalism as are reflections of that fundamental principle, and in conformity therewith, are to the highest degree rational.

If one looks on patriotism as devotion to one's country conceived of as a place

where human beings may mutually sacrifice themselves for one another's welfare and all together sacrifice themselves for the welfare of other nations, then one's patriotism is a rational patriotism. If one's internationalism is a belief that there should be a commonwealth of nations wherein each may gladly substitute the welfare of all instead of its own as a national motive, then one's internationalism is intelligible. If, on the contrary, one holds that a nation may rightly be used for the benefit of some of its citizens at the cost of most of them, one's patriotism is criminal; and if by internationalism is meant non-resistance by the nations while one enslaves and prostitutes the others for its own ends and the satisfaction of its own ambitions and lusts, one's internationalism has become an immoral absurdity.

Thesis: In this crisis, as in all times, it is the business of every intelligent Christian and Christian organization so to preach Christ's law of love that all men may perceive the folly of attempting to build up either nationalism or internationalism on any basis save the basis of that law.

Patriotism means devotion to country. Christian patriotism means devotion to country as a field for possible mutual self-sacrifice, and therefore of mutual salvation, on the part of its people. It is plain that much which masks under the sacred name of patriotism is but a sorry caricature, based upon a wholly different idea. Constantly we hear people urged to love our country because they make their living here, because they get wages here better than are given elsewhere, because they enjoy

better housing and food and clothing and other material comforts than they or their fathers had in the old lands. The appeal is that we must make America triumph because it is a means for us to get more than other peoples can get of the things of the earth, earthy. This patriotism for profits is a poor imitation of real patriotism. It is, too, a positively dangerous thing for the country's welfare. Its obvious corollary is that if for any reason any one should not get these material rewards in great abundance he had better stop being patriotic. It suggests inevitably that if another nation should be at war with us which could promise better material advantages than our people were getting, they, if they were shrewd, would be justified in turning traitor. (As a matter of fact, by way of illustration, the strongest card in the

hands of pro-German agitators among the more ignorant classes of labor in this crisis is the fact that those classes are better cared for *physically* in Germany than they have been for a generation or two at least in this country.) Another corollary is this, that the moment a war is to be waged for anything else than material ends, a war for ideals, a war for theories, a war for philosophies, — a war, if you will, for democracy, — thousands of believers in this false patriotism immediately become uninterested slackers.

If America is regarded merely as a place where individuals sometimes get prosperous, it is a grave question whether America will get or deserve to get the sacrifices necessary to preserve her. Only those who believe her the one place where preëminently men may live in

real democracy some day, sacrificing themselves for one another in a great brotherhood, will be willing to give their all for her, including wealth, material satisfactions, and even the blood of life.

As a matter of fact, we Americans have done all too little — and our prophets in religion have been willing too much to acquiesce in our doing that little — to foster among our people the ideal of mutual and socialized prosperity as our national goal, a goal to be attained by coöperation. Consequently we find, in time of war, a nation considerable fractions of which ask already, and will continue more to ask as the screws are turned tighter, exactly the questions one might have expected they would ask, namely, "Would German world domination hurt our pocketbooks any?" and,

"Are such things as international law on the high seas and the abstract theories of democracy worth giving up our material security and prosperity to battle for?"

Vast numbers of our people came to this country in the first place frankly for dollars and cents. Have we given them any higher ideals since their arrival? Other vast numbers, especially Russians, Poles, and Finns, have come to us because the longing for a democracy was as a burning fire in their breasts; and instead of nurturing their love for democracy as our choicest treasure, we have quenched it in a flood of materialistic and heartless industrialism. We have rewarded such of them as forsook their ideals and joined the mad scramble for individual prosperity with the petty baubles most of us have sought, and have

turned the hopeful enthusiasm for America of such as have not surrendered into bitter hate of ourselves in the light of professions not lived up to.

The reason why in this crisis it is such a difficult thing to rouse our people to heights of patriotic fervor is that, while we have regarded the Declaration of Independence as a noble document, we have little read and less believed it; because the Constitution made to conserve democracy in our midst has been itself used to prevent democracy from growing; because we have made our youth admire and imitate the ruthless few who had scrambled over the many to positions of power, those who had achieved a spurious success in that they "escaped out of the rut of common labor." There is nothing to wonder at in the spectacle of a nation, so encour-

aged in selfishness and the negation of fraternity, being sluggish in responding now to what is its first real call for decades to sacrifice material things for great ideals.

Thesis: Surely if Christians have any message toward American nationalism in these days it is something like this: "America, it is high time that we turn over permanently a new leaf. It is time that we read again into our national life the old, half-forgotten social aims of our forefathers. It is time that we made common labor so tolerable that men should no longer seek, with an ardor like that of the damned to escape from hell, to get free from it and be among the privileged. It is time that we learned to love and to honor, in deed as well as word, those who freely sacrifice their abilities for the public good. America, until we make of ourselves a nation whose people live, not by

bread alone, but by every word of that supreme wisdom of sacrifice which is from the mouth of God, our nationalism will be weak and powerless, our patriotism suspect before God and man. It is folly to cry, 'God save the State,' unless we accompany it with the truly meant cry, 'Brethren, let us love one another.' God can save only that State which to its citizens is a means toward the Kingdom, a commonwealth so much greater than any of them as to demand of all of them their all for one another."

This new idealism, this new nationalism, this new patriotism, all of which are in theory as old as our nation, we have not hopelessly lost. We are rapidly regaining them. Even in what were once the most selfish of all our organizations, our chambers of commerce and business men's associations, one can see

the newer, nobler ideals emerging. In the broadening of their vision from that time when their sole purpose seemed to be to produce more profits for their members, until now, when their insistent cry is for the common weal, one cannot but see a very significant straw in the wind to show the trend of thought among us. The world is moving rapidly and rightly when such a great organization of commercial and manufacturing and professional men as the Rotary Clubs can come into being and grow rapidly, those clubs whose membership is drawn for the most part from those who have been the devotees rather than the victims of Mammon, but which take, nevertheless, as their fundamental conviction the belief that he best succeeds who serves the good of others than himself. Things are moving, indeed, when the commercial classes are

thus saying that he who gains the whole world and loses his own soul is the poorest kind of business man and the worst sort of patriot.

The same tendency is easily seen among the laboring classes. From individualism to trades-unionism is itself a great step forward in social and patriotic thinking. Now we are seeing the rapid completion of that further process by which trades-unions are becoming federated, and the beginning of what is truly if not in name an industrial union, of all the workers, for common action and mutual assistance. In labor as in business we see the coming collectivism wherein lies our hope of a noble and abiding nationalism.

In the third place, there is coming into being a realization, on the part of commercial and employing classes, on

the one hand, and of workingmen, on the other hand, that their interests are mutual, not contradictory, a feeling that they must needs get together. Of course this movement is as yet hardly more than in its infancy. Many employers do not see it. Many laborers and labor organizations seem quite unaware of it. More and more on each side, however, do see it with every passing day. Now, in time of war, the nation is, because it must be, demanding it. The employer who says that "his business is his own and he intends to run it as he pleases, employing and discharging whom he wills, paying what he chooses, uncontrolled by any damned labor organization or any meddling government inspectors," is rapidly becoming as anachronistic as Tennyson's poetry and Landseer's "Stag at Bay." He served his purpose, as did they, but

as a product of the twentieth century he is inexcusable. So, too, although the I.W.W. maintains the contrary with a vigor in itself evidential, the labor organization which looks on itself merely as a means for holding up industry for all it can bear and passing the cost on to the consumer is to-day late-Victorian, a curiosity, and a good bit of a bore.

Everywhere we look we see that the new nationalism is coming. In this time of national crisis most of us perceive, dimly it may be and hardly more than instinctively as yet, that great as is our military and naval unpreparedness, our financial unpreparedness, our emotional unpreparedness, there is yet among us another deficiency — an unpreparedness due to an industrial system without national vision, fraternal aims, or social ideals worth dying for. And seeing that

unpreparedness we are rapidly and determinedly trying to make good our lack.

Thesis: All Christians should be forwarding to the extent of their power the new nationalism. They must not be content in this time of crisis with urging the Liberty Loan and the Red Cross and the Y.M.C.A., not satisfied with saluting the flag and having processions and singing the national anthem. They must also help all our people to realize that those principles of freedom, equality, and fraternity and those inalienable rights of human beings to life, liberty, and the pursuit of happiness, which our fathers believed in and for which they gave all they had and were, are not mere political shibboleths, but vital and necessary principles for all our common living. They must assist us all to believe that these ideals and principles may yet be, and, please God, shall be, translated

from paper and ink to the vital relationships of mankind in America and through her assistance to the entire world.

It is well to remember, however, that in such a metamorphosis of American life there is bound to develop a struggle. All will not see the vision. Many will insist upon the retention of their privileges and exemptions, actual or hoped for, no matter whether the public weal justifies them or not. There will be those who will insist upon their rents and interest to the same extent that they have up until now enjoyed them. Some will certainly be found fighting to keep down the tides of rising democracy. Obviously, sooner or later, these persons must be policed.

What attitude is the Church to take toward this necessary and inevitable po-

licing? Shall she be heard asking that the many be passively non-resistant while the few continue to exploit, while the minority coerce the majority, while the Divine law of coöperation is displaced for the wisdom learned by man from the beasts that prey? Surely that will not be the position she will take.

Thesis: The Church must, beginning right now, preach the morality of Jesus Christ so plainly that when the time comes that those exploiters who are unconverted shall be policed and dispossessed, it will not be necessary for her personally to oppose the anti-social remnant. Men, having heard her and known her, shall understand what Christians think of these things and exactly where they stand. Social malefactors shall perceive in her their enemy and shall shun her support and her comradeship. The common people as they come into their own shall

have found, ere the policing time comes, in her preaching of the Master of Sacrifice that toward which in their human wisdom they are reaching out. What the Church is to do in the day of readjustment is not the question of moment. The thing that really matters is what the Church is to do and say between now and the dawning of that day.

II. WHAT SHALL BE THE CHRISTIAN ATTITUDE TOWARD INTERNATIONALISM?

In order to understand internationalism, one must remember something of the way in which civilization has developed.

The primary unit in society was the family. Originally each family was a group unto itself, its hand against every other family's hand for a good part of the time, and even in times of actual

peace its mind a poisoned vat of suspicion against its neighbors. In those early days if there had arisen one who maintained as practicable a community which should consist of several coöperating families, he would doubtless have been regarded as a silly fool. At length, however, such groupings did actually come into existence. Families, thrown together by economic compulsion, found in the first place that those they had esteemed as strangers to be hated were, after all, little different from themselves, and saw, in the second place, that it paid better to coöperate than to seek to annihilate one another. It was economic advantage, coupled with propinquity, which brought about the coalition of families into clans.

Then the whole process was repeated, different only in that the competitors

who hated one another and fought one another were now clans instead of families. At this point any poor idealist who should have dreamed of a larger unit composed of coöperating clans, had he made public what he hoped might be, would doubtless have been suspected of disloyalty to his clan and possibly of deficiency in ordinary common sense. Nevertheless, the clans did unite at last; and the two coupling forces were again economic advantage and propinquity.

Once more similar events repeated themselves. The tribes, each made up of several clans, were intolerant of one another. Each one loved its tribal brethren, worked for them, fought for them, sacrificed for them, and regarded with distrust mingled with hate every other one it met. If there were seers in those days, as doubtless there occasionally were,

who longed for a day by them deemed possible when tribes might coöperate instead of destroy one another, they were scorned as impractical theorists beyond all doubt. Again, notwithstanding this scorn, economic advantage and propinquity overcame tribal jealousy enough to produce that larger grouping which we may call the city-state, where the people were settled folk, or the confederacy, as among such nomads as the Israelites. Still again, the now familiar process was repeated and these city-states and nomadic confederacies were by the same forces as we have already seen at work united into that which we term nations.

The process was not yet completed. Time and development went on and nations were at length united into empires. It is really with empires that we

are concerned to-day, not with nations, in any proper sense of that word. Of all the nations engaged in the Great War, France is most a homogeneous nation, but even she is not entirely so. Italy is a little less so than France. Russia, Germany, Austria-Hungary, Great Britain, even tiny Belgium are confederacies unnatural from an ethnic point of view. Our own United States is an empire. Not only are there here mingled multitudes from every nation under Heaven, but there are also three great divisions of the country the distinctness of whose interests and customs is only beginning to be blurred — the North, the South, and the Pacific Coast.

However, for convenience, because of custom, let us call all these empires nations. With us the coöperating group has developed until it is as large as the

nation. There may be, there are, many persons who think it is impossibly idealistic, practically nonsensical, to hope for a day when nation shall no longer rise up against nation, no longer be suspicious of nation, no longer compete with nation commercially or by arms — a day when all shall be united in coöperation within the fold of one world-wide commonwealth. Yet, if there is anything to be learned from the study of human history, it is as certain as the sun's rising on the morrow that before long this happy event shall have been brought to pass because of the same two welding forces that have ever been at work, economic necessity and that acquaintance which comes through increasing nearness to one another of the peoples of the earth. As soon as men shall fully see, as they were beginning to see before

the Great War, and as they will see again as soon as the war is over, — indeed, as they are seeing while the struggle goes on, — the identity of their economic interests and the waste incident to their national oppositions and distrusts, and as soon as the acquaintance between them which the steamship, the railroad, the telephone, the telegraph, the aeroplane, and the printing-press will inevitably bring about, has grown a very little more, there will come, regardless of theorists for or against it, the breaking-down of nationalities and the coming-in of the United States of the World.

In all this will lie a great opportunity for Christians. It is therefore important that no Christian be stampeded into that sort of patriotism which cries, "My country, right or wrong, good or bad,

as an end in itself, my country." Our country is not, no nation can be, a supreme end in itself. All of them will be swallowed up into the international commonwealth by the inevitable process of human evolution. No Christian can afford to lose sight of that fact. The international State will furnish Christian ethics its greatest field for operation, and is therefore a thing devoutly to be wished for, prayed for. Brotherhood in Jesus is not a thing of nations, of races, of colors. Brotherhood is international.

Thesis: It is surely the business of the Church to urge, even in time of war, the unity of life interests between the peoples of the world; to combat the development of national hatreds; to promote as best she may international trust and charity; to show the world that in promoting internationalism lies the greatest and most wide-reaching Chris-

tian service that any Church, any nation, any individual can possibly render. She must teach as a noble expression of her Master's morality the philosophy back of that most noble of President Wilson's utterances, "America desires nothing for herself which she is not willing all the nations of the world should share."

III. WHAT SHALL BE THE CHRISTIAN ATTITUDE TOWARD WAR?

For a proper judgment of war the first thing that is necessary is to clear up a confused point in much thinking upon the subject. It is commonly said that war is evil in itself. It is less commonly but still occasionally said, that war is good in itself. As a matter of fact, it is neither. Goodness and badness are attributes of beings who possess free will. War is an inanimate thing. It is possible to say,

therefore, of it that it is good or bad only according to the goodness or badness of its users.

This mistake of ascribing to things moral qualities rightly ascribed only to persons is a singularly common one today. There was a time when people rightly said that a proper use of alcohol was a good thing, and that improper use of it was a bad thing. Now one hears constantly such statements as would indicate that the alcohol itself is supposed to be wicked. Probably no one means quite that, but they say it or something very like it and it leads to muddled thought. Time was when ambition employed to further noble ends was called good and ambition selfishly employed was called evil. Now it is quite common to hear people say, "That man is ambitious, and ambition is a good thing,"

quite apart from any consideration of the use to which the man is putting it. Time was when every one knew that dancing could be made to minister to beauty and religion, in which case it was holy, or to license and voluptuousness, in which case it was carnal and corrupting. Then the Puritans came along and said that all dancing was evil in itself. We all reacted from this after a while, until lately we were assuming that dancing was good in itself. Of course both attitudes were silly.

We do a similar thing in judging war. We ascribe a moral quality to an impersonal, and therefore non-moral thing. War is not in itself wrong. Neither is it right. The goodness or badness of war cannot be rightly spoken of any more than the hardness of black or the sootiness of space. If war is a means used for

the glory of God and the good of mankind, it may be called good; if war is a thing used for the hindrance of these things, it may be said to be bad. Again let it be said that the goodness or badness lies not in the war, but in the warrior. To determine the morality of war as a whole is therefore impossible. To judge the goodness or badness of any particular war one must discover the motive of those waging it.

But, it may be and often is objected, God has forbidden killing of man by man. No, what has been forbidden is murder. A murder is an anti-social killing. It is in its anti-sociality, not in the mere killing involved, that the sin of murder lies. The commandment of Moses is embedded in other Jewish regulations in which are specifically prescribed a number of cases when killing of man by

man is made a positive God-commanded duty. Our Lord, when interpreting the commandments, in the Sermon on the Mount, does not enlarge the sixth one so as to forbid all *killing*, but rather to prohibit all *hate*. Not even in our Lord's "non-resistance" statements is there any prohibition of war. He did, indeed, forbid us to resist injury and oppression done to ourselves; but there is no statement that His followers should stand by while those who are weak and unable to protect themselves are oppressed and even destroyed. Can any one imagine Jesus coming upon a drunken man who, wild with anger, mad with egotistic wrath, was beating a baby to death, and the Master standing by while the brutal work was finished? Can one not see the way in which He would rush to that little one's protection? War is not for-

bidden by God in either the Jewish or the Christian dispensation, so far as the records show. War for selfish revenge or for anti-social ends is, indeed, but corporate murder; but *all* war is not murder.

It is necessary, therefore, of each war that happens that men should ask what are its motives, for what it is being waged. Upon the answer to that query, and upon that alone, depends the morality of fighting.

Thesis: Christian people should recognize that each war is right or wrong, for or against God's will, according to whether it is being waged for self or for others who are being oppressed.

IV. WHAT SHOULD BE THE CHRISTIAN ATTITUDE TOWARD THE PRESENT WORLD WAR?

We saw a few moments ago that the world, impelled by economic interests

and urged on by certain rapidly increasing understandings between peoples of various nations and tongues, engendered by a propinquity in itself the result of vastly improved means of intercommunication, will doubtless move into internationalism in the early future. This internationalism would have come about in our time or, at longest, in that of our children had it not been for the existence in certain nations largely, and to some extent in most nations, of castes whose continuance in power was involved in the preservation of nationalistic jealousies and conflicts. These kingly, oligarchic, and militaristic beings were in control of the machinery of government in Russia, Germany, Austria, and to a considerable extent in England, Italy, and France. In the last three their power was a rapidly waning thing, of no

particular importance except for the fact that they were still managing the international and diplomatic relationships of those countries. Before the war, to a very large extent, perhaps to a greater extent than our own country, these three countries were internally democracies. Internationally they were still controlled by the ancient castes. In all six lands the people themselves were eminently friendly over their borders with their neighbors. They were rapidly becoming so friendly that they would soon have insisted upon their governments becoming parties to a world federation which should have been the first step in fusing into one people the nations of at least the Occident.

It so happened that in 1914 there came to a head certain differences between the nations, largely economic dif-

ferences in the Balkans between Russia and Germany. The governing castes which managed these countries smashed their nations into war and forced their unwilling but docile peoples with them. Then the German military caste, with no consultation of the German people, decided to violate Belgium. In other words, they determined to ignore those international treaties which were the early expression of the coming international federation. By this action Germany made plain to the world its negation, at the command of the ruling class, of that internationalism which apparently had been inevitable. Using its mightily efficient organization this caste had miseducated Germany for generations and now misled and coerced Germany. England and France perceived that this nation, gone foaming mad

against international fraternity, was a world menace demanding drastic opposition. In self-defence these nations joined with Russia to oppose the German masters. Of course Russia at this period of the war was not one whit better than her Teutonic foe. She was less efficient, but equally vicious.

Meanwhile America was outside the struggle, and would have been glad to keep out. It is a question whether or not she ought to have seen the true nature of the struggle and enlisted against Germany from the very beginning. At any rate, she did not, and she did not desire so to do. However, the German caste, either through an almost unbelievable stupidity or through a deliberate desire to make us fight that we might be of less aid to the Allies in furnishing supplies for war, adopted toward the

United States a policy of frightfulness, contempt, and hypocrisy mixed in about equal portions which finally became intolerable. We were forced to enter the war or acknowledge the right of Germany to fight irresponsibly against the world. We chose the former alternative. Fortunately for the clearing-up of the international issue the Russian people grew tired of their own Kaiserism and militarism and shook them off, emerging a free people, at almost the same moment.

Such is the situation to-day. The Germanic nations are left the only ones in the Occidental world where the people do not rule. The necessity is to fight Germany so insistently that at length the peoples of the Central Powers may wake up to a realization of their bondage, cast Wilhelm and the Junkers after Nicholas

and his Grand Dukes, and assume control of their own affairs. Then, and not till then, will democracy be safe and internationalism possible. Thus, and thus only, can civilization be made secure from a nation's running amuck under the domination of a caste determined to preserve its privileges even if their perpetuation can be secured only by conflict with the internationalistic trend of the twentieth century.

When the end shall come, and the Central Powers are freed from their own master classes, we shall have once more the Occidental nations of Europe and the Americas free to continue such fraternizing and the development of such common economic interests as shall make easy the natural historical development of the international State. The Orient will still be outside, the Orient

whose ability to become democratic is still the gravest question of the future. If, however, a conflict between East and West is to come in the days ahead of us, — which may God forbid, — the West shall face the peril one people united either for world war or for world peace.

Internationalism, the creation of a pan-national grouping, wherein democracy may come to flower politically and industrially, this is the end for which the present conflict is being waged. The Junkers of the world are ever seeking to debase the issues involved. Even in America a certain powerful group of hate-mongering, imperialistic pseudo-patriots is ever trying to turn our Crusade into a petty conflict for our good at the cost of a subject and crushed mid-Europe. The issue, however, must be seen clearly. From this war we shall go

on to one of two things, Internationalism or Chaos. There will be no *via media*.

Thesis: The Church should prophesy that this war must be waged on behalf of international democracy and for no lesser, baser reason whatsoever, and that as long as it is fought for such a purpose by the free peoples of the earth, it is a good war. God grant we may fight it like Christian men! Let the Church's voice sound forth with no uncertain ring. Then shall the whole world know that the determined shoutings of the democratic combatants are but the echoes of a thundering cry of the angelic hosts, proclaiming, "Deus vult!" Then shall we hear above the thunder of the guns and the moanings of the wounded the cry of those who over Bethlehem's plain sang, "Peace on earth to men of good will."

THE END

The Riverside Press
CAMBRIDGE . MASSACHUSETTS
U . S . A

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